

# THE CONGREGATIONAL MAGAZINE.

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## CHEERFULNESS AND SERIOUS RELIGION.

ROMANIST writers are in the habit of representing gloom as a characteristic feature of the Protestant mind, and claiming cheerfulness as an element peculiarly belonging to their own communion, the offspring of their system.\* To many this statement will, perhaps, be new, and it may occasion some surprise. It has, however, been repeatedly advanced, and there are those who have assented to it, who are separatists from the Church of Rome.† Much stress has been laid, in favour of this idea, upon a tone of sadness pervading the sentimental poetry of Protestantism, and upon a severity of manner distinguishing a Protestant population, to a greater extent than is the case with the poetry and manners of Catholic countries. There is some truth in the distinction here observed. Blair's "Grave" is certainly grave enough. Many of the "Night Thoughts" of Young are overspread with shadows that are pitchy dark. Gray's celebrated "Elegy," like a piece of exquisite sculpture, is beautiful, but cold and drear. It chills as much as it charms. We admire as we read, but it makes one's heart ache. The sun might never have shone in his "Churchyard," or the awakening of the dead in the prophet's vision been heard of. Many of the national songs of Scotland, as the "Banks o' Doon" and "Auld Lang Syne," and the ballads of Germany, as "*Sagt, wo gint die Vatchen hin?*" "*Say, where is the violet fled?*" have a tinge of melancholy which offers a striking contrast to the hilarity of the popular minstrelsy beyond the Swiss and Tyrolean Alps. The spirit of Dante indeed appears solemn and severe, beneath the bright sky of Florence, but the general tone of profane song in Catholic Italy and Spain is light and lively. Physical causes will account for this. The geographical position of the two

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\* Catholic Year Book, 288, 293.

† "Gaiety and lightness of heart are not Protestant."—*Sir Harry Nicholas*.

great divisions of European Christendom sufficiently explains the discordance. Protestantism obtained possession of the north of Europe at the Reformation, while the south remained true to the Vatican. The former acquired the mastery over nations of less elastic and more sombre temperament than those over which Popery kept away. It may be admitted, therefore, that a buoyancy of spirit marks the national mind, in regions exclusively Catholic, to a greater degree than in the reformed countries. But this is purely a constitutional feeling, entirely referrible to a more genial physical condition, a condition which, while it fosters a vivacious temper, affords facilities for its open development. A balmy climate invites the peasantry of the Gaudalquiver, the Garonne, and the Po, to luxuriate on the green sward in hours of relaxation; an indulgence which the northerns can only rarely enjoy, owing to a rigorous and changeful atmosphere. Thus far, an advantage must be conceded to the pope over Luther,—the possession of a territory where there is less reason to cry out, with the boys of ancient Greece, on a cloudy day, "Ἐξέλ' & φιλ' ἡλια!" "Come forth, O beloved Sun!"\* and a people more constitutionally inclined to the gay and sanguine.

But with the devotional poetry of the two classes, which may be regarded as a true expression of the religious feelings induced by the two systems, the case is precisely the reverse. The Protestant spirit of sacred song is no Rachel weeping and refusing to be comforted; she wears no widow's weeds, nor sits in sackcloth and ashes; but is clad in saintly attire, as one ready to go in to the marriage supper of the Lamb. Her hymns are richly imbued with the emotions of faith, hope, and joy, and eloquently tell of the bitter having been made sweet by a healing process. Those of popery, on the contrary, are seldom of the experimental class, and against the few that are, a general charge of sterility may be advanced, as to soothed, satisfied, and happy feeling. The awful note of the *Dies Iræ* is their usual tone. No breviary has any strain kindred to Watts' song of triumphant confidence in God;

"My God, the spring of all my joys;"

or to Oliver's psæm of assured hope;

"He by himself hath sworn,  
I on his oath depend,  
I shall, on eagle's wings upborne,  
To heaven ascend:  
I shall behold his face,  
I shall his power adore,  
And sing the wonders of his grace,  
For evermore;"

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\* "Then the God listened to the shouting boys,  
When they exclaimed, 'Come forth, beloved Sun!'"

*Strattis, Fragment of Phaniase.*

or to the sweet domestic hymn in Wesley's collection, which breathes the peace of the heaven-descended dove ;

"When quiet in my house I sit,  
Thy book be my companion still,  
My joy thy sayings to repeat,  
Talk o'er the records of thy will,  
And search the oracles divine,  
Till every heart-felt word be mine.

Oft as I lay me down to rest,  
Oh may the reconciling word  
Sweetly compose my weary breast,  
While on the bosom of my Lord  
I sink in blissful dreams away,  
And visions of eternal day."

The tendency of Protestant doctrine is to give present rest to the heart of man, by a present settling of the gravest affair of human existence, the acceptance of the soul with God, through the merits of a crucified Redeemer. Popery places this afar off, and takes no cognizance of it, but as one of the determinations of eternity, only to be reached by her approved sons, even when the scene of life is over, through a fiery purgatorial ordeal. The discipline of Protestantism, derived from the inspired rule of life, is the right government of the affections and thoughts, a foundation for true happiness to be enjoyed, independent of external circumstances, on the "thorny bed of pain," in the prison of the captive, and the poor man's home. But the discipline upon which popery lays stress is chiefly outward and bodily, while those who do not like it, may cheaply obtain a dispensation from it, and an indulgence for the most grievous errors of the flesh and of the spirit. The consequence is, that just as either of those phases suits the temper of an individual, life becomes a revel or a martyrdom—a scene of godless gratification, or of religious misery. Rome has no middle path, where may be found

"The soul's calm sunshine, and the heart-felt joy."

The principles of popery, fairly worked out, lead to the carnival, or to the cloisters—to the bull-fight, or the scourge—and tend to produce either a luxurious Leo, or an attenuated Elphege.

A similar charge of gloom has been brought by one party of Protestants against another, who have laid claim to the cheerfulness which the others have been supposed to lack. Mr. Southey has put into the mouth of his Spanish papist the sentiment, evidently his own opinion, that "it is peculiarly the character of Calvinism to divest piety of all cheerfulness, and cheerfulness of all piety, as if they could not coexist, and to introduce a joyless and graceless system of manners." The remark occurs in the "Letters of Espriatta," but he lived to write afterwards the "Life of Wesley," and to find that a stanch Arminian

had little sympathy with the Spanish viola and dance, and was as stern a foe to ringlets, flounces, and "to trip it merrily," in the world's sense, as ever the most rigid Genevan is or has been. "What is the scene," observes the latter writer, "in England at this time? All public amusements are prohibited by the demon of Calvinism—Yonder goes a crowd to the Tabernacle, as dismally as if they were going to a funeral."\*

The impression that gloom is a component part of Calvinism, originated with the severe spirit of the Puritans, who were almost all of them of that creed. Now, while I cannot adopt the Puritan theology as a whole, and have less taste for some of the Puritan manners, I see no difficulty in thinking both vastly preferable to the creed and spirit of their impugnors. I find nothing *malum in se* in gymnastics, can draw refreshment from Jubal's lyre and Miriam's voice, and am in favour of many of those personal adornments which the religionists of a former age pronounced idle vanities. I cannot frown upon a frolic, because it is one, or feel any guilt in partaking amusement, time and place being suitable, and have no sympathy with those of old who shrunk from an embroidered garment as an emblem of pride, and deemed it pious to wear garters with godly mottoes. To spend a few moments snatched from the heavy burdens of life in joyous pastime, betrays a happy natural disposition, and is quite in harmony with the genius of religion. When the love of recreation is directed to proper objects, and so duly tempered that its indulgence has a subordinate place in human occupations, it is not only innocent but useful, because it ministers to a return with increased energy to the graver labours of

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\* Since the above was written, Mr. Southey has finished his earthly course. The places that once knew him, Walla Crag, Skiddaw, Thralkeld Tarn, and Derwent-water, know him no more. On many accounts he deserves to be spoken of with great kindness and respect. His fine mind, his literary labours, his personal virtues, and his domestic character, should lead us to deal tenderly with his memory. Alive we may be to his errors, and to his prejudices against ourselves, but, alas! if we have much to forgive, we have all much to be forgiven. Though trammelled by his party, he was far ahead of it. Many a man has been better than his creed, and I see reason to hope that he was more of an experimentalist in religion, than might be inferred from those passages of his writings which proceeded from the partizan. His last work, according to common belief, the five volumes of the "Doctor," which perhaps no other man in the world besides himself had literature enough to write, with all its oddities, has many displays of a healthy spirit.

It would be easy to find candid admissions from unlikely quarters, which savour largely of the uncheerfulness which Southey assigned to Calvinism. Paley remarks that "the world, even in its innocent pursuits and pleasures, has a tendency unfavourable to the religious element." I do not agree with Paley; but perhaps we should differ in what are or are not "innocent pursuits and pleasures." No blame to the water, if a man goes into it, gets out of his depth, and is drowned. If he who can swim will use caution, he may find refreshment, and not death in the stream.



existence. True wisdom points here to moderation, not to abstinence, and will be only further concerned to select an appropriate scene for relaxation ; for what may be absolutely lovely in some situations may be absurdity and imprudence in others. A stranger seeing Scipio romp on the banks of the Lucrine might have pronounced him an idler, but by Lælius the sport was not misinterpreted, for he knew that it was Scipio who had humbled Carthage, and saved the commonwealth. Such being my views, I am not inclined to vindicate the severe habits of the Puritans in the abstract, but, considering the spirit and conduct of the party hostile to them, theirs was beyond all comparison the preferable course. The abominable vices of James's court, the drunken ribaldry of Charles's cavaliers, and the public indecencies of the Arminianised clergy, urged them to the adoption of a strict regimen. Corbet, one of the latter, successively bishop of Oxford and Norwich, sang ballads upon a market-day at Abingdon, after he was doctor of divinity. The bishop had a chaplain as jovial as himself, Dr. Lushington. His biographer records that this precious pair would often go down to the wine-cellar, and lock themselves in, when the following scene took place. Corbet doffed his episcopal hood with "There lies the bishop ;" Lushington put off his gown with "There lies the doctor ;" then came "Here's to thee, Corbet"—"Here's to thee, Lushington." The Calvinist, serious in religion, might well start back from an Arminian of this class, and go off to the opposite extreme of unnecessary strictness. Corbet was not an exception to his party, but a fair specimen of the men who patronized dancing, archery, leaping, and vaulting, as proper appendages of the Sabbath.\* But was the Puritan spirit necessarily a joyless one, because it relinquished some of the lawful agreeables of life? Assuredly not. "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost ;" and this was its heritage.

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\* Corbet was a wit, and by no means confined his witticisms to the wine-cellar. His biographer states,

"One time, as he was confirming, the country people pressing in to see the ceremony, said he, 'Bear off there! or I'll confirm ye with my staff.' Another time, being to lay his hand on the head of a man very bald, he turns to his chaplain, and said, 'Some dust, Lushington, to keep my hand from slipping.' There was a man with a great venerable beard; said the bishop, 'You, behind the beard!'

"Dr. Stubbins was one of his cronies: he was a jolly fat doctor, and a very good housekeeper. As Dr. Corbet and he were riding in Lob Lane, in wet weather (it is an extraordinary deep dirty lane) the coach fell, and Corbet said, that Stubbins was up to the elbows in mud, and that he was up to the elbows in Stubbins."—*Gilchrist's edition of Corbet's Poems*. 1807.

This is all very racy, but who can think the man's spirit religious, who could joke while performing sacred service? No wonder that the face of the daughter of Zion was overcast, when such men could be bishops.

The impression, however, is strong in the world, that serious religion is a cheerless thing. The evangelical party in the church of England, and all the orthodox dissenters, whether Calvinist or Arminian, are regarded as a gloomy race by a large section of society. This was plainly Mr. Southey's opinion, as appears from his "Life of Cowper," and his "Colloquies." That there are the easily dejected, and even the habitually austere, in the church, may be unhesitatingly admitted, and ought to be expected. All streams do not equally discourse sweet music, or reflect alike the brilliance of the heavens. Some murmur plaintively; others go brawling over a torn and rugged bed; and others are deep and noiseless. Theirs is not the stillness of sullenness but of calm, and of conscious power moving along undisturbed by the petty impediments that may exist in their channel. Some again lie open to the sunlight, while others seek sequestered scenes, and wander lovingly by the woods that shelter while they shade. So with the human minds of which the church is the aggregate. There are the gentle and the petulant—the desponding and the sanguine—the vivacious and the calm—the reserved and the obtrusive—the pugnacious and the pliable. These temperaments, it is the chief province of religion, at least in the present state, to mollify and control. It sanctifies humanity—it does not render it superhuman. Men are made better beings by its influence, but they still remain human beings. The impress of the second Adam, the Lord from heaven, is not the destruction of the image of the first, but its change. The same diversity of temperament is to be found in the world. It has its sons and daughters who are constitutionally prone to sadness or asperity, as well as those whose tendencies are opposite. And here is the great advantage of the church, that in it what is naturally unlovely and forbidding in the human disposition meets with a necessarily ameliorating influence, while the world supplies aggravations instead of antidotes. Nothing then is granted to the dishonour of religion in admitting that its serious spirit has sometimes a sombre aspect. The development is the infirmity of nature, which, without the religion, would still exist, and either be comparatively overcome by dissipation, or habitually strengthened.

But if the church has its uncheerful members, the appeal may be safely made to the experience and observation of those who are competent to judge, that these are the exception, not the rule. Without great care, however, an unfavourable and friendly verdict may be pronounced, and both be utterly untrue. To some extent we are all physiognomists, often unconsciously so, but it behoves us not hastily to adopt canons of interpretation with reference to the "human face divine." Many of those emotions, of which the recognized outward and visible signs are easily betrayed, are often only skin deep. The world blunders egregiously in the exposition it puts upon facile risibility. In laughter the heart may be sorrowful; and so while weep-

ing, the soul may have all the substantial elements of cheerfulness. Arraign not the sky for being overcast,—the clouds are dropping fatness,—they are sure to pass away,—and beyond them the sun shines bright. A thousand extraneous causes may operate to make a man sad who has no cause for sadness on his own account; and little thinks the carping world, how much bitterness she is daily pouring into the church's cup from her own full vial. What, however, is cheerfulness? Is it boisterous mirth? Is it a simpering countenance? a free play of the muscles? a restless twitter and chirrup? "The kingdom of God is in you." Deep seated in the interior economy of human nature, like the precious metals in the earth, is the religious element, the sub-stratum of the cheerful spirit. The patient, condescending, loving, and enduring mind, bating "not a jot of heart or hope," but moving "uphillward" \* after the holy, beautiful, and true, is its best product and its surest evidence. Still, there are cheerful words, looks, and manners. There is something in physiognomy; but it requires a nice searching eye, discriminating between the animal and the intellectual expressions, and a patient use of it, to read with any precision the pages of the inner man through the fashion of his countenance. "Search the Scriptures," said Christ. "Non dixit *legite*, sed *scrutamini*," as Chrysostom, quoted by Jeremy Taylor, observes on the text, "quia oportet profundius effodere." The Jews have a saying, "Qui non advertit quod supra et infra in Scriptoribus legitur, is pervertit verba Dei viventis," "He that will understand God's meaning, must look above, and below, and round about." It is

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\* Milton wrote "uphillward" originally in his noble sonnet to Cyriac Skinner, though afterwards he altered the expression to "right onward," to agree with the antecedent "steered." Who more cheerful than he in his blindness, when his enemies reproached him for it? "How many things are there," said he, "which I would not see! How many which I can be debarred the sight of without repining! How few left which I much desire to see! But neither am I disheartened that I am now become the companion of the blind, of the afflicted, of those that sorrow, and of the weak; since I comfort myself with the hope, that those things do, as it were, make me belong still more to the protection and mercy of the supreme Father. There is, according to the apostle, a way through weakness to the greatest strength. Let me be most weak, provided that in my weakness that immortal and better strength exert itself with more efficacy; provided that in my darkness the light of the face of God shine the clearer. So shall I prove at the same time, the most weak and the most strong,—dark blind, and at the same time clear-sighted. Oh, let me be consummate in this weakness! in this perfected! Let me be thus enlightened in this darkness! And sure, we that are blind, are not the least care of God, who hath been in this element above all, and merciful to us, that he will have us see nothing but himself. The high dispensation of God, his favour, hath given us a protection from the injuries of men, and rendered us almost sacred. Nor doth he indeed seem to have brought this darkness upon us so much by the dimness of our eyes as by the shadow of his protecting wings."

much the same with facial inscriptions. We shall never get at the marrow of the man through them, his mind and heart, by taking up with the fitful gleams that embellish his public appearance. Let us observe its habitual imprint. To some extent, we all go bedizened into society, clothed in purple and fine linen, even though we are content to wear nought but rags at home. Many a man is transfigured and made elastic by "the cynosure of neighbouring eyes," who assuredly becomes aguish and rheumatic again when removed from them, as though he had stepped at once from torrid heat to arctic cold. Now give me the bird that builds a nest for herself, and loves to sing and brood over it, rather than one that can only warble and lay eggs in another's. In point of cheerfulness in the long run, meaning thereby the outward and visible sign as well as the inward spiritual grace, I would match Milton's "pensive nun" with

"Looks commercing with the skies,"

who could be "stedfast," against a whole regiment of Euphrosynes, albeit with

"Nods, and becks, and wreathed smiles,  
Such as hang on Hebe's cheek."

I am not favouring in this a downcast aspect, or opposing one that is radiant or elate, but simply intimating that we may form wrong conclusions from both. The "sable stole" and the "saffron robe" may convey impressions that are at the antipodes of truth. The habitual expression of "calm peace and quiet," with passing lights and shadows, more truly betokens the moral and intellectual nature being in tune, than the constant glow of vivacity, or any display of its insensitiveness.\*

The reproach which the world brings against the church is of long standing. "No sooner," says Quarles, "had I made a covenant with my God, but the world made a covenant against me, scandalled my name, slandered my actions, derided my simplicity, and despised my integrity. For my profession's sake I have been reproached, and the reproaches of the world have fallen upon me. If I chastised my soul with fasting, it styled me with the name of hypocrite: if I reprov'd the vanity of the times, it derided me with the name of Puritan."

It is not strange those that run to an "excess of riot," or who deal with Christianity only as a ritual, should look thus upon serious religion with aversion, and talk of the joyless manners of the religionist. They know what we give up—they know not what we gain. "You see our crosses," said an early Christian father, "but you see not our

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\* It has been well observed, that "a countenance if it be *wrinkled*, either with smiles or with frowns, is to be shunned. The furrows which the latter leave show that the soil is sour. Those of the former are symptomatic of a hollow heart."

comforts." We are not disciples of Havaian Epicureanism. We are not found at the orgies of Bacchus, or in the temples of Thespia. The rout, the ball, the play, the race, have no attractions for us. These are the world's remedies against the *tedium vitæ*, and because we take not refuge in them, we must of course be considered intolerably dull, or of all men most miserable. All that we avoid is apparent, but what we receive in lieu, the fleshly gaze can take no cognizance of. Eye cannot see the soothing influences, and bright hopes, that crowd into the soul, when the windows of heaven are opened, and its own affections rise to the things that are above. The words of Christ,—“I have meat to eat that ye know not of”—express what is true of Christian experience in relation to them that are without it. “The peace of God,” says the apostle, “passeth all understanding:” if his, who had tasted of the heavenly gift, much more theirs, who have not. The fact is, that the world puts its fairest appearance at the outside, and keeps interior its array of pangs and disappointments, while all the Christian's springs of solacement are within him, and are not to be discerned by the bodily vision. But we know that there is “a river, the streams whereof make glad the city of God;” and the best way to promote a more general credence of it, is to take more freely of it ourselves, and by its refreshment exhibit more plainly

—“Sweet regards and pleasing sanctity.”

“Blessed is the man that walketh not in the counsel of the ungodly.” “Blessed is he whose transgression is forgiven, whose sin is covered.” These are faithful sayings, and would they had all the acceptance of which they are worthy! However doubted and disregarded, they are borne out by the evidence of facts. Paul and Silas had strong consolation in the prison at Philippi, and sat in the stocks to sing. A religious man has finely said, “Though they put me in bonds, yet shall I be free; for I can still wander through the corn fields to Emmaus; and listen to the precepts of everlasting truth on the Mount of Olives.” Nor does a man's choice of the good part forfeit in the least his interest in inferior pleasures. He may prefer Jordan to Castaly, yet drink of both; and read the Volume of heaven without closing the Attic page. His heart may burn within him at the revelations of Scripture, without becoming cold to the Madonnas of Raphael, or the celestial faces of Guido. He may compass the altar of devotion, and yet go a Maying in the fields. Suppose him, however, an unlettered man, incapable of enjoying the pleasures of taste and imagination, yet in the mechanism of the moral nature, moving in harmony with the will of God, “verily there is a reward.” If this will not convince the gainsayer, we can only pity him, while still we sing for our own comfort what experience confirms,—

"The hill of Sion yields  
A thousand sacred sweets,  
Before we reach the heavenly fields  
Or tread the golden streets."

My impression, however, has long been, that much may be done by the spread of education in the church in connexion with the cultivation of religion, to beautify its phase in the eyes of those who are as yet without its pale. Much of what is agreeable to cultivated minds, adorning and useful in itself, and would be auxiliary to the influence of the church, it has been content to leave as plunder in the hands of the Egyptians, though its charter of incorporation contains the grant from the universal Proprietor—"All things are yours," which may be expounded by the phrase, "Whatsoever things are lovely and of good report." Perhaps I may be pardoned the remark, though it savours somewhat of temerity, yet it is not made without forethought, that one accomplishment of the Christian life the great majority of serious religionists have yet to learn; that of accurately drawing the line between using and abusing the world, being in it and not of it. We may abuse a thing by not using it, as well as by using it improperly; and we may not be of the world, without sacrificing any one of our legitimate enjoyments and privileges as those who are in it. The obligation lies upon us to avoid the former, and to do the latter. I conceive that a love for the beautiful, as expressed in nature, or embodied by art, or pictured by the imagination; a correct taste; and a mind well furnished by education and reading with the facts of science and the stores of literature, give immense advantages to the possessor of religion, pour into his own life an element of joy, and invest him with a charm in the eyes of others which is not to be despised, because capable of disarming prejudice, and conciliating respect.

I close these remarks with some of the last words of pious Herbert, who had solaced himself with verse and song, in the garden of his parsonage at Bemerton, and could look back upon his recreations without regret, having made them subordinate and subservient to the "one thing needful." On the Sunday preceding his death, he called for his lute, and played, and sung a verse from one of his own hymns. "I now look back," said he, "upon the pleasures of my life past, and see the content I have taken in beauty, in wit, in music, and pleasant conversation, which are now all past by me like a dream, or as a shadow that returns not, and are all now become dead to me, or I to them; and I see that as my father and generation have done before me, so I, also, shall now suddenly with Job make my bed in the dark. And I praise God I am prepared for it; and I praise him I am not to learn patience now I stand in such need of it; and that I have practised mortification, and endeavoured to die daily, that I might not die eternally; and my hope is, that I shall shortly leave this valley of tears,

and be free from all fever and pain ; and, which will be a more happy condition, I shall be free from sin, and all the temptations and anxieties that attend it. And this being past, I shall dwell in the New Jerusalem, dwell there with men made perfect, dwell where these eyes shall see my Master and Saviour, Jesus ; and with him see my dear mother, and all my relations and friends." *O si sic omnes.*

M.

### ON THE RELATION OF THE SABBATH, AND OF THE DECALOGUE, TO THE MORAL LAW.

THE insertion in this work of the author's concluding remarks on the Sabbath having been deferred longer than was expected, he gladly takes advantage of the delay to exchange the controversial style, which, in common with most other persons he greatly dislikes, for that of peaceful discussion. In so doing, he trusts he shall not be deemed guilty of any disrespect towards his able opponents, Mr. Conder and I. J., whose arguments he has carefully considered, and, when necessary, will briefly discuss.

The immediate object of the following observations is to show that the Sabbath is not a part of the moral law, nor the Decalogue a simple transcript of that law ; and thereby to obviate the principal objections opposed to the conclusion which the author has endeavoured to maintain ; namely, that under the Christian dispensation there is no Sabbath of Divine appointment.\* By the moral law is generally understood that rule of conduct which rational beings are bound to observe by a regard to the relations in which they are placed. This obligation, together with its connected rewards and penalties, is natural, unchangeable, and independent of revelation or command. Originally written as it were by the finger of God on the human heart, it is spontaneously acknowledged, even by those who transgress it ; and, although much obscured and mutilated by the fall, has never been entirely effaced. In each volume of Scripture this law is recorded, both in detail, and in the summary form of the two great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbour as thyself ;" and the same Divine authority declares it to be dictated by reason, as well as by revelation. "The wrath of God," says the apostle Paul, "is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. For what may be known of God is manifest to them, God himself having dis-

\* See Congregational Magazine, New Series, vol. v. p. 705 ; vol. vi. pp. 152, 310, 527, 600, 667, 748, 835.



covered it, (his invisible attributes, namely, his eternal power and deity having since the creation of the world been rationally perceived by his works,) so that they are without excuse." And again, "When the Gentiles who have not the law do by nature the things contained in the law, they, although without the law, are a law to themselves; and show the work of the law written in their hearts, their conscience bearing witness, and their judgments of their own accord, either condemning or excusing [them.]"\*

To these inspired statements those of the principal pagan moralists of antiquity remarkably correspond. Thus Seneca observes, "The whole universe which you behold, and in which Divine and human affairs are included, is one system. We are members of one great body. Nature has made us relatives; since we spring from beings like ourselves, and produce our like in turn. It is nature who has implanted in us mutual love, and made us sociable. It is nature who has constituted justice and equity, owing to which it is more miserable to injure than to be injured; and under her influence our hands are formed for mutual help."† The views of Epictetus are precisely similar, and still more strongly expressed. "We came into the world," says he, "without any natural idea of a right-angled triangle, of a diesis, or hemitone in music, but we learn each of these things by some instruction of art. Hence they who do not understand them do not form any conceit of understanding them. But who ever came into the world without an innate idea of good and evil, fair and base, becoming and unbecoming, happiness and misery, proper and improper, what ought to be done and what not to be done?" After asking what are right principles, he replies, "Such as a man ought to study all day long, so as not to be attached to what doth not belong to him, neither to a friend, to a place, an academy, nor even to his own body, but to remember the law, and to have that constantly before his eyes. And what is the Divine law? To preserve inviolate what is properly our own, not to claim what belongs to others, to use what is given us, and not desire what is not given us; and, when anything is taken away, to restore it readily, and to be thankful for the time you have been permitted the use of it." And again, "Duties are universally measured by relations. Is any one a father? In this are implied as due, taking care of him, submitting to him in all things, patiently receiving his reproaches, his correction. But, he is a bad father. Is your natural tie then to a *good* father? No, but to a father. Is a brother unjust? Well, preserve your own situation towards him. Consider not what *he* doth, but what *you* are to do, to keep your own faculty of choice in a state conformable to nature. For another will

\* Mark xii. 28—31; Luke x. 25—28; Romans i. 18—20; ii. 14, 15.

† L. A. Senecæ Opera, 3 vol. 8vo. Amsterdam, 1672; vol. ii. pp. 470, 471.



not hurt you unless you please. You will then be hurt when you *think* you are hurt. In this manner, therefore, you will find from [the idea of] a neighbour, a citizen, a general, the [corresponding] duties, if you accustom yourself to contemplate the [several] relations."\* Further quotations of this kind are, however, rendered unnecessary by the following noble description of the moral law, as translated from Cicero by the late Dr. Thomas Brown, of Edinburgh. "There is, indeed, one true and original law, conformable to reason and to nature, diffused over all, invariable, eternal, which calls to the fulfilment of duty, and to abstinence from injustice, and which calls with that irresistible voice which is felt in all its authority, wherever it is heard. This law cannot be abolished, or curtailed, nor affected in its sanctions by any law of man. A whole senate, a whole people, cannot dispense from its paramount obligation. It requires no commentator to render it distinctly intelligible, nor is it different at Rome, at Athens, now, and in the ages before and after; but in all ages, and in all nations, it is, and has been, and will be, one and everlasting;—one as that God, its great author and promulgator, who is the common Sovereign of all mankind, is himself one. Man is truly man as he yields to this Divine influence. He cannot resist it but by fleeing as it were from his own bosom, and laying aside the general feelings of humanity; by which very act he must already have inflicted on himself the severest of punishments, even though he were to avoid whatever is usually accounted punishment."†

Such, then, is the character of the moral law. The duties which it inculcates are natural, self-evident, immutable, and universal. Hence they are totally distinct from the positive commands of the Deity; which being founded, not on the intrinsic relations of objects, but simply on his own will, or on variable circumstances, are liable to limitation and change, and cannot be known without a revelation. Duties of this kind are, of course, perfectly consistent with the moral law and necessarily enforced by it, on the general ground of obedience to the Creator; but have no permanent connexion with that law, and, when they cease to be commanded cease to exist. The duty of habitual piety towards God, and of frequent acts of worship both private and social, is manifestly natural, or founded on relation; but the devotion to religious purposes of the seventh or any other day of the week, is as manifestly arbitrary, or founded on the will of the legislator. The original account given of the Sabbath in Scripture is that, "[in] six days the Lord made heaven and earth, the sea, and all that in them [is,] and rested the seventh day; wherefore the Lord blessed the Sabbath day, and

\* Epictetus,—Works, translated by Mrs. E. Carter; 2 vols. 8vo. Lond. 1807. vol. i. pp. 201, 202, 235, 236; vol. ii. p. 314.

† Thomas Brown, M. D. Lectures on the Philosophy of the Human Mind; 8vo. Edinb. 1828, p. 503.

hallowed it," Exodus, *xx.* 8—11. Why it pleased God to employ six days in the work of creation is not explained. Any other period would, apparently, have been equally proper; and had not he directed the religious observance of the seventh day, that observance would not have been a duty. The laborious but unsuccessful attempts which have been made to prove it to be of natural obligation, really prove the contrary, for natural obligations are perceived intuitively. Many nations both ancient and modern have, it is true, dedicated particular seasons to religion, or recreation; but such appointments have been optional and variable, and the knowledge of a Sabbath of Divine institution is exclusively derived from revelation. The remark made on this subject by Josephus, in his reply to Apion, although tinged with the exaggeration incidental to a zealous advocate, is substantially true, and much to the purpose. "We have already demonstrated," says he, "that our laws have been such as have always inspired admiration and imitation into all other men. Nay, the earliest Grecian philosophers, though in appearance they observed the laws of their own countries, yet did they in their actions and their philosophic doctrines follow our legislator, and instructed men to live sparingly, and to have friendly communication one with another. Nay, further, the multitude of mankind itself have had a great inclination for a long time to follow our religious observances; for there is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come, and by which our fasts, and lighting up lamps, and many of our prohibitions as to our food, are not observed; . . . . . and, as God himself pervades all the world, so hath our law passed through all the world also." \* Whether the original sanctification of the Sabbath, mentioned in Genesis *ii.* 1—3, involved a command, has been doubted, more especially as no distinct notice of the subject is afterwards taken till the Exodus of the Israelites; but, granting the fact, it was evidently a positive command, and not a part of the moral law, any allusion to which would at that period have been superfluous and unseasonable. It was, moreover, the same Sabbath which was afterwards embodied in the Mosaic covenant, the only Sabbath known to the Scriptures, and concerning which the apostle Paul declares that under the Christian covenant it is not in force.† It has been urged that, as a type of heavenly felicity, it might still without inconsistency have been continued. Perhaps it might; but as it has pleased God to determine otherwise, the remark is of no avail. By the death, resurrection, and ascension of Christ, the great realities

\* Josephus,—Works, translated by Whiston, in 4 vols. 8vo. London, 1806; vol. *iv.* p. 358.

† For the enactment of a positive institution an explicit command is necessary; and the single allusion to "the Lord's day" in the New Testament, Rev. *i.* 10, supposing it to mean the Christian Sabbath, which some doubt, may intimate an early and approved custom, but does not amount to a command.

of religion have been once for all accomplished ; and since the dissolution of Judaism all types have finally ceased.

The two propositions above maintained, namely, that the Sabbath is not a part of the moral law, and that under the Christian dispensation it is not divinely commanded, mutually illustrate and confirm one another, and both contribute to the support of that which is next to be considered ; namely, that the Decalogue was the basis of the Mosaic covenant, whilst that covenant was in being, but neither is, nor was ever designed to be, a simple transcript of the moral law. That the Decalogue comprises a large and important portion of the moral law, and is, therefore, for the sake of convenience, sometimes quoted as such in the New Testament, has already been admitted ; but, to render it a perfect representation, or statutory enactment of that law, it should contain neither more nor less. If, however, the preceding reasonings are correct, the Decalogue is redundant by admitting the fourth commandment, which is no part of the moral law ; and it will now be shown to be deficient by omitting much which properly belongs to it. The moral law demands from free and rational beings an intelligent and cordial regard to the relations in which they are placed ; in other words, holy love to the Creator, and to all his works, as far as they are in accordance with his will, including themselves ; but, with one slight exception in reference to filial duty, the Decalogue merely prohibits certain crimes, without inculcating the opposite virtues, and a person might strictly fulfil all its demands without possessing moral excellence. Instead of the bare command to abstain from polytheism, idolatry, and perjury, from murder, adultery, theft, false-witness, and covetousness, how much more complete and comprehensive is the simple but sublime precept, delivered both in the Old and New Testament, "Thou shalt love the Lord thy God with all thy heart, . . . . and thy neighbour as thyself." Even the ancient heathen moralists made a near approach to this higher standard. "The philosophers," remarks Epictetus, "say that we are first to learn that there is a God, and that his providence directs the whole, and that it is impossible to conceal from him, not only our actions, but even our thoughts and emotions. We are next to learn what the gods are ; for such as they are found to be, such must *he*, who would please and obey them to the utmost of his power, endeavour to be. If the Deity is faithful, *he* too must be faithful ; if free, beneficent, and exalted, he must be free, beneficent, and exalted likewise ; and in all his words and actions behave as an imitator of God."\* Seneca, in like manner, alluding to the defectiveness of human codes, demands, "Who is he that professes himself innocent in respect to all laws ? Granting that he were so, how limited is that innocence which consists in being virtuous according to law ? How

\* Carter's Epictetus, vol. i. pp. 220, 221.

much more extensive is the rule of duty than the rule of civil right ! How many things are demanded by piety, humanity, liberality, justice, and fidelity, all of which are omitted in public statutes !” And again, “Do you wish to propitiate the gods ? Be virtuous. He who imitates the gods sufficiently honours them. But another question arises. How shall we conduct ourselves towards men ? How do we here proceed ? What precepts do we give ? To abstain from shedding human blood ? How small a thing is it not to injure him whom you ought to benefit ? Is it a matter of such high commendation for man to be inoffensive to man ? Shall we enjoin men to stretch forth a helping hand to the shipwrecked, to show the wanderer his way, to share their bread with the hungry ? When should I describe all that is to be done and avoided, since I can briefly deliver a simple rule of human duty ?” \* —namely the rule above stated, that we are to regard ourselves as members of the same great family ; in other words, the law of love. How closely do these precepts resemble those of Christ, and his apostles ! “If,” says James, the son of Alphæus, “ye fulfil the royal law according to the Scripture, [not however according to the Decalogue,] Thou shalt love thy neighbour as thyself, ye do well.” The language of Paul is, “As beloved children, be ye imitators of God, and walk in love, as Christ also loved us . . . . The whole law [in reference to mankind] is contained in one sentence, namely, Thou shalt love thy neighbour as thyself . . . . Owe no man anything except mutual love ; for he that loveth his neighbour hath fulfilled the law. For the [commandment,] Thou shalt not commit adultery, thou shalt not commit murder, thou shalt not steal, thou shalt not covet ; and, if [there be] any other commandment, it is comprised in this one sentence, Thou shalt love thy neighbour as thyself. Love worketh no ill to a neighbour ; therefore love fulfils the law.” Similar statements, as has been already noticed, were made by Christ himself. “Whatsoever things ye would that men should do to you, do ye the like to them, for this is the law and the prophets.” In the sermon on the mountain he quotes the prohibitions of the Decalogue, “Thou shalt not commit murder, . . . . Thou shalt not commit adultery, . . . . Thou shalt not commit perjury,” &c., as amongst the least commandments, the lowest demands of the moral law ; and substitutes on his own authority far higher principles, and more comprehensive precepts, terminating in the transcendental injunction, “Be ye perfect, even as your Father who is in heaven is perfect.” † To the other deficiencies of the Decalogue, considered as a moral code, must be added its omission of all denunciations against vice, or those sins which

\* Seneca, *Opera*, vol. i. p. 76 ; vol. ii. pp. 470, 471.

† Matt. v. 17—19, 48 ; vii. 12 ; Romans xiii. 8—10 ; Galat. v. 13—15 ; Ephes. v. 1, 2 ; James ii. 8.





chiefly affect the transgressor himself. It may perhaps be said that similar objections apply to the two great commandments which are here preferred to it, but such is not the case. These commandments involve the principle of holy love, implanted by the Spirit of God, through the medium of the Gospel message, in the human heart; not a mere written rule of conduct, but a vital and energetic principle, which necessarily leads the convert to regard the relations in which he is placed, and in the due observance of which all morality consists. These relations are, as before remarked, self-evident, or at least easily discoverable by all rational beings; but, under the impulse of natural depravity, are more or less violated and neglected. When, however, the Christian receives an unction from the Holy One, and is imbued with spiritual affections, he needs not that any one should teach him these duties, but spontaneously perceives and embraces them; and, when by the aid of Divine grace he is enabled truly to love his Creator, his neighbour, and himself, he cordially fulfils them, and cannot sin, because he is born of God, whose laws are now written, not as under the old covenant on insensible tables of stone, but on the living tablets of the heart. The reasons above assigned appear to the author sufficient to prove that the Decalogue is not, as has been supposed, a simple transcript of the moral law. As far as its precepts correspond to that law, they are holy, just, and good, but fall short of its perfection, and add nothing to its authority. All that they direct, and much more, must undoubtedly be observed, but on grounds independent of the Decalogue itself, and under the influence of a principle which it neither communicates nor suggests.

Let it not, however, be supposed that the preceding remarks are meant to throw the least disrespect on the Decalogue, considered in its true and scriptural character, as the basis of the Mosaic covenant, for which purpose it was, by its very inferiority to the moral law above noticed, the better adapted. It is the misapplication only of the Decalogue to a purpose for which it was, never intended, that is here opposed. This abuse commenced at an early period of the Christian church, which has always had a predilection for Judaical errors; and, in common with other similar errors, was sharply reprov'd by the apostle Paul. Thus, in his First Epistle to Timothy, he complains of persons who "wished to be teachers of the law, but neither understood the things which they affirmed, nor those on which they insisted. Now we know," continues the apostle, "that the law [is] excellent, provided a person employs it according to its nature, and perceives its proper application, which is not to a righteous man, [namely to one who is justified by faith in Christ, and sanctified by his Spirit,] but to the lawless and disobedient, to impious and grossly sinful persons, to the unholy and profane, to murderers of fathers, and murderers of mothers," &c.;—that is, to flagrant and daring offenders, whose transgressions it

denounces and condemns. "What then," he asks in his Epistle to the Galatians, "[was] the law?" and replies, "It was instituted on account of transgressions, till the seed [that is Christ,] to whom the promise was made should come, [and was] ordained through angels by the hand of a mediator," namely, Moses. On that solemn occasion, the Decalogue was first introduced, not as a simple transcript of the moral law, which the Scriptures never affirm, and which Christ and his apostles contradict, but as the basis of a national covenant, the fundamental conditions, and at the same time the lowest terms, on which the Deity condescended to make an alliance with the Israelitish people. For this reason, and not on account of its possessing any universal character, the Decalogue was delivered separately, at the very commencement of the transaction, and engraven by the finger of God himself on tables of stone; which, having been designed for a perpetual memorial during the continuance of that dispensation, were termed "the tables of testimony," or "of the covenant," and sometimes "the covenant" itself. . . . . "The Lord our God," says Moses, "made a covenant with us in Horeb;" and, after rehearsing the ten commandments, adds, "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a loud voice, and he added no more. And he wrote them on two tables of stone, and delivered them unto me." Deeply impressed at the moment by this awful scene, the people of Israel gave their cordial consent to the proposal; but so weak and fickle was their piety, that before the expiration of forty days during which the work of legislation was continued, they fell into gross idolatry and depravity; whereupon Moses, descending from the mountain, broke the two tables at its foot, to signify that the covenant was violated, and the treaty at an end. When, by an extraordinary exercise of grace and mercy, God soon afterwards renewed his covenant with the repentant people, the Decalogue was, for the same reason, written a second time by himself on two new tables, which were now deposited in a splendid and sacred chest,—the ark of the testimony, or of the covenant. "The Lord said unto Moses, Hew thee two tables of stone like unto the first, and I will write upon [these] tables the words that were in the first tables, which thou brakest . . . . . and he wrote upon the tables the words of the covenant, the ten commandments."\*

This, then, is the true scriptural import of the Decalogue, namely, the basis of the Mosaic covenant; in which sense, like that covenant itself, it had a beginning and an end, and has no further connexion with the Christian covenant than as it is a partial exposition of the moral

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\* Exodus xxxi. 18; xxxii. 15—19; xxxiv. 1, 2, 28, 29; Deut. iv. 12, 13; v. 2, 22; x. 1—5; 1 Kings viii. 9; Gal. iii. 19; 1 Tim. i. 5—11.



law which, whether written or not, is of eternal and unchangeable obligation. That it really had a beginning and an end is expressly stated in Scripture; as, for example, by the apostle Paul, in his Epistle to the Galatians. "Now this I say, that the covenant, previously confirmed by God to Christ, the law, which came four hundred and thirty years afterwards, cannot annul, so as to render the promise of no effect;" and, as before quoted, "It was instituted on account of transgressions, till the seed to whom the promise was made should come;" that is to say, it began four hundred and thirty years after the Israelitish covenant made by God with Abraham, and ended about forty years after the ascension of Christ, when the Mosaic covenant was finally abrogated, and Christianity fully established. That the moral law existed from the beginning, independently of any statutory enactment such as the Decalogue, is inferred by the same apostle, in his Epistle to the Romans, from the universal occurrence of sin and death during that early period. "For, until the law," says he, "sin was in the world, but sin is not imputed without a law; yet death reigned from Adam to Moses, even over those who had not sinned after the similitude of Adam's transgression;"—namely, by the violation of an express or positive command, (which, by the way, makes it improbable that the law of the Sabbath was then in force,) but were, nevertheless, amenable to the moral law, written on the heart, and illustrated by the course of nature and providence. As the basis of a covenant, the Decalogue had, therefore, no existence before Moses, through whom it was enacted, nor after Christ, by whom it was abolished. "The law and the prophets," said Christ himself, "[were] until John [the Baptist.] Since that time the kingdom of God [the Christian dispensation] is proclaimed, and every one presseth into it. Yet, it is easier for heaven and earth to pass away, than for one tittle of the law to fail;" meaning, as stated in a parallel passage, "till the whole is fulfilled."—When explaining to the Hebrews the nature of the Saviour's priesthood, the apostle Paul puts the question; "If perfection had been attained through the Levitical priesthood, (for under it the people received the law,) what need [was there] that another priest should be raised up after the order of Melchisedek, and not styled after the order of Aaron? For, with a change of the priesthood there necessarily occurs a change of the law."—The apostle proceeds to show that "there is, in fact, a repeal of the previous commandment, on account of its weakness and inefficiency, (for the law made nothing perfect,) and the introduction of a better hope, by which we draw nigh to God;" and, after pointing out the difference between the Mosaic and the Christian covenants, remarks; "In announcing a new [covenant, the Lord] hath superseded the former one. Now, that which is superseded and grows old is ready to vanish away." By his atoning death on the cross, Christ is uniformly repre-

sented in Scripture, not as destroying, but as fulfilling the law, and thereby redeeming all who embrace the Gospel from the bondage and penalty of their former covenant of works, whether under the law of Moses, or the law of nature, and introducing both parties on equal terms into the new covenant of grace. Thus, Paul remarks to the Galatians, "When the full time was come God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption [of sons.] . . . For had a law been given capable of imparting life, righteousness would assuredly have been obtained by the law; but the Scripture hath included all under sin, that the promise [which is obtained] by faith in Jesus Christ might be given to those who believe." He assures the Romans, "There is, therefore, now no condemnation to those [who are] in Christ Jesus; for the law of the spirit of life [which is] by Christ Jesus, hath delivered me from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God [hath accomplished,] by sending his own Son in the likeness of sinful flesh, and on account of sin, [and] condemning sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. . . . Remember,"—says the same apostle, in his Epistle to the Ephesians,\* "that ye were once Gentiles in flesh, and termed uncircumcised by those who derive their name from the circumcision made by hand in the flesh, that at that time ye were without Christ, aliens to the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world; but that now, by Christ Jesus, ye who once were far off have by the blood of Christ been brought nigh. For he is our peace who hath united both [parties, namely Jews and Gentiles,] destroyed the middle wall of partition, and abolished by his flesh the enmity, the law of commandments in [the form of] decrees, thereby making peace, that he might unite in himself the two [parties] into one new man, and reconcile both in one body to God through the cross, having slain the enmity thereby; and hath come and proclaimed peace to you who [were] far off, and [to them] who [were] nigh; for through him we both have access by one Spirit to the Father." In precisely similar terms he reminds the Colossians, "You, who were dead in sins, and in the uncircumcision of your flesh, [God] hath raised to life with Christ, having forgiven us all transgressions, blotted out the written law in [the form of] decrees, which was against us, and contrary to us, and taken it out of the way, by nailing it to the cross; [and,] having stripped the [Jewish] principalities and powers [of their

\* There is every reason to believe that this epistle was addressed to the church of Laodicea, not to that of Epheaus; but the distinction is of no importance in reference to the present argument.

authority,] made an open exposure [of them,] triumphing over them thereon." The identity of "the written law [in the form of] decrees," or of statutory enactment, mentioned in these passages, with "the law graven on stones," mentioned in 2 Cor. iii. 6, 7, which pertained to the ministry of death, but was abolished by Christ, that is, with the Decalogue, as the basis of the Mosaic covenant, must be sufficiently apparent.\*

The text which immediately follows the passage last quoted, is that which gave rise to the present discussion, and with which, as far as the author is concerned, it may now appropriately close:—"Let no one, therefore, judge you in reference to food or drink, nor in respect of festivals, nor of days of new moon, nor of Sabbath days; which are a shadow of things to come, but the substance [is] of Christ." In connexion with this passage, he has endeavoured to prove by careful reasoning and scriptural induction that, under the Christian dispensation, neither the Jewish nor any other Sabbath is in force by Divine command; that the Decalogue is not a simple transcript of the moral law; and that, although the moral law demands frequent and fervent acts of devotion both private and social, it does not establish a Sabbath, nor direct the consecration of any special and stated portion of time for such purposes; that Christians are, however, at liberty to make arrangements of this kind amongst themselves by voluntary agreement, but not to enforce them by compulsory power, nor to represent them as possessing Divine authority. The author has been prompted to undertake this task by a profound reverence for the dictates of revelation, and by an anxious desire to observe the distinction, never more necessary to be maintained than at the present time, between the commandments of men and the word of God. How far he has succeeded in the attempt, he leaves others to judge; but he has advanced no proposition which he has not laboured to substantiate; and, whilst advocating what he conceives to be important principles, has had no wish to promote lax or irregular conduct, nor to disturb long-established and useful practices. It was his intention to have offered some remarks on the political relations of the Sabbath; but, as this is a distinct and subordinate branch of the subject, and as he has already trespassed too far on the time and patience of his readers, these remarks must either be suppressed, or at least postponed till a more convenient season. He takes leave of his opponents with kind and respectful feelings; and, if he has inadvertently used any expressions which might appear dogmatical or severe, willingly retracts them. At the same time, he thinks it incumbent on all who investigate subjects of this solemn nature, to be zealous in the pursuit of truth, and honest in stating their convictions.

*London, April, 1843.*

*W. S.*

\* Matt. v. 17, 18; Luke xvi. 16, 17; Rom. v. 12—14; viii. 1—4; Gal. iii. 16—22; iv. 4, 5; Eph. ii. 11—18; Col. ii. 13—15; Heb. vii. 11, 12, 18, 19; viii. 6—13; x. 1—10.

## MATTHIAS.

Was Matthias an apostle? That he was numbered with the apostles is manifest; but whether on *Divine* authority, is the question we propose now to consider. The mode of voting adopted on that occasion is far distant from the subject; and therefore the quotations from the Syriac version, &c., in the article of the March number of the Congregational on this topic, we have not to notice.

The present writer thinks, we have no evidence of Matthias being an apostle on *Divine* authority; and if not on *Divine* authority, he was not an apostle at all.

1. He was not called to be an apostle by our Lord himself. All the other apostles were so called. They all received a personal call to their office. Paul shows the authority attached to that important circumstance, from the fact that he so often narrates the scenes that accompanied the call he received. But Matthias possessed not this great qualification for an apostleship.

2. Peter's reasoning on the occasion is inconclusive. Had the apostles received an intimation from heaven, that the disciples were to choose one, to take the place of Judas, most undoubtedly, when he set forth the reasons for proceeding to the election of one of their number, he would not—he could not have failed stating so important a circumstance. But not having a "Thus saith the Lord," he proceeds to reason. And his reasons lie open to investigation, or why were they offered?

He stated first that that Scripture must be fulfilled which says, "His bishopric let another take." Most undoubtedly it was to be fulfilled. But the drift of Peter's reasoning is, And therefore we must fulfil it, by choosing another apostle. The Scripture indeed was to be fulfilled, but it gave no intimation that those holding the same office with him, who by transgression fell, were to fulfil it. Peter's reasoning went further than that passage would justify.

Then the apostle proceeds to state, that one *must* be ordained of those who had formerly and constantly "accompanied" with the apostles and their Lord.

But when our Lord chose an apostle, instead of selecting one from his disciples who from the first had accompanied with him, he took a man who probably had never seen him; and took him out of the camp of his enemies, and made their chief his apostle. Our Lord then did not think as Peter thought, and his conduct shows the inconclusive character of Peter's reasoning.

3. The mode of procedure in the election of an apostle on this occasion is unsatisfactory.

They first, and apparently without difficulty, appointed two of the number qualified in their judgments for the office. In doing this they

did what was very difficult ; but in doing it they made no special appeal to heaven. Now if the giving forth of lots, preceded by prayer, was so certain a mode of procedure, where was the necessity of appointing first of all two individuals, then resorting to prayer, and the use of the lot, to ascertain which of the two was to be numbered with the apostles ? And what kind of evidence could Matthias appeal to as a proof of his apostleship, when the decision after all might not have been Divinely brought about.

The whole procedure forms a strong contrast to our Lord's solemn conduct, when he spent a whole night (not a few minutes, as on this occasion) in prayer, previously to choosing his apostles. In fact the transaction is characteristic of its author, the hasty, quick, zealous Peter, who, however, with all his faults, was not exceeded by any one of the apostles in sincere love to his Lord, or willingness to give up all for him.

In conclusion, it may be remarked that though we cannot presume to say what our Lord would have done, had he intended the choice of another apostle to be determined by those already called to that office, yet the probability is *very strong* that before his departure he would have given some intimation of his will to the eleven.

But Peter manifestly was totally ignorant of any such intimation, and we may therefore conclude none was given.

From the circumstance of all the apostles having received their call from the Lord himself, it would appear that the appointment of an apostle was a work he never delegated to any man, nor to any body of men.

Swindon.

G. P.

## ON SMOKING : IN REPLY TO THE REV. W. JAY.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

DEAR SIR,—Mr. Jay owes no thanks to Amicus, B., for the insertion of an extract, than which none could be found less honourable to the discrimination or the temper of the venerable writer. As a Christian minister, who, for considerably more than thirty years, has continued the practice which is so pointedly condemned, I feel myself put on the defensive. And I rely on your well-known sense of justice, to allow the defence a similar publicity to the accusation. I know that smoking is abused ; and so is drinking, and most of all, perhaps, eating. Many smoke, just as they eat and drink, at improper times, and in an improper degree ; but we have not to learn that the abuse is not to be pleaded against the use. I do not apologize for smoking. A Christian should indulge in no practice which requires apology. I defend it ; and maintain that smoking, used in proper circumstances, and, in a proper degree, is a holy thing, and conducive to holy ends.

I defend smoking as a powerful agent in the prevention of gluttony. Gluttony is a sin, which, though pointedly condemned in Scripture, is seldom denounced in the present day. Instead of condemnation, the cry, "Eat, eat, eat," is, in innumerable forms, re-echoed through the land.\* Now, Sir, I do not assert that smoking administers nutriment; but I do assert, without fear of contradiction, that it allays the keenness of appetite. And this, in my opinion, is a great recommendation to the practice. The smoker, instead of feeding to repletion, can afford to leave off before his appetite is sated. His pipe or his cigar is coming, and that will do the rest. There is a grossness about eating, especially as taken in connexion with its consequences, which is sometimes felt as revolting to a delicately constituted mind,—a grossness which is sometimes so felt as to form a powerful illustration of the apostolic phrase, "our vile body," ("the body of our humiliation," or "our *humbled* body.") Now the Christian smoker, when he allays his appetite in part not from the grossness of eating, but from the pure etherial element of fire, *so far* rises above the grossness of mortality, and *so far* anticipates a state where that grossness shall be no more.

It would be an easy task to parody Mr. Jay's language on "the silliness of the practice," in a way not very complimentary to the dignity of the eater, especially the eater of animal food; but respect for the character of a man with whom I have no personal acquaintance, and whom I have not seen for the last thirty-seven years, leads me to forbear.

I defend smoking as a powerful agent in the prevention of immoderate drinking. It is a fact that people, especially in the lowest classes of life, do connect smoking and tipping;† but the fact does not prove a necessary connexion. In virtuous and respectable life, the testimony of fact is quite in the opposite direction. I have passed the far greater part of my days in one of those agricultural neighbourhoods in which happily‡ (as I think) social smoking is not banished from

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\* This remark conveys no allusion to the righteous cry of the Anti-Corn Law League.

† The public-house scene is a favourite appeal of the opponent of smoking. But he forgets the innumerable instances in which the domestic pipe, on the one hand, gives an additional charm to home, and, on the other, furnishes a valuable season of intercourse with a husband, or a father. The limited range of human views constantly interferes with the correctness of human judgments. When the "God of knowledge, by whom actions are weighed," shall arise to judgment, his decision may be expected to reverse the decisions of the world, and, in some cases, the decisions of the church.

‡ I say, happily, because the modern exclusion of smoking from respectable private residences in London, and other large towns, by driving smokers to places of public resort, originates an immensity of vice and misery.







respectable private houses. Now, in such circumstances, it is almost invariably to be seen that the non-smoker drinks far more wine than the smoker. In like manner, the proprietors of inns know full well that a respectable party of non-smokers will always drink more wine than a respectable party of smokers; and, on this account, the former are always the more acceptable guests. But these facts are not the only, nor the most cogent evidence to show that smoking is an antagonist of drinking. In the genuine smoker (a very different person from the tippler who happens to smoke) the use of tobacco, instead of creating thirst, produces moisture. The man who does not smoke what is called a dry pipe, is unacquainted with the rich stores of enjoyment which the bounty of the Creator has deposited in the calumniated work of his hands. The genuine smoker though after smoking, he may, now and then, take a glass of wine to acknowledge the hospitality of his friend, is always reluctant to exchange the relish of his pipe for the more earthly flavour of sherry or port. The genuine smoker is, of all men, the most unearthly and temperate. He is temperate both in meats and drinks; a combination too rarely to be found; and provided he is also temperate in smoking, (which a strictly conscientious man must be,) he is "temperate in all things."

I defend smoking, because it is highly favourable to the habitual thoughtfulness, which Christians, and especially Christian ministers, are under a solemn obligation to cherish. This, it is true, is an argument of which the party condemned is the only adequate judge. But surely the fact, that a large number of the holiest, the most cultivated, the most powerful, and the most acute minds that have ever adorned and blessed the world, have resided in men who were strongly attached to the calumniated habit, may be accepted as a proof, that, in such persons, there was a connexion between smoking and thinking. When it is considered how many of the best and of the ablest men have employed smoking as an aid to reflection, there can be no doubt that a large number of the thoughts which have enriched and blessed our race, have originated in moments which have been spent in this calumniated practice.

I defend smoking, because it is conducive to my own health and the health of my family. A healthy smoker of more than thirty years' continuance can smile at Mr. Jay's "powerful narcotic poison." Happily, the poisoned saliva has done me no harm, though I usually give no offence to others by discharging it. But though my general health is good, I am subject to a confirmed, an hereditary asthma, which, but for the use of daily, and especially of Sabbath smoking, would long since, in all probability, have laid me aside as "a broken vessel." It is true, I may expend in the purchase of smoking materials about a fourth part of the sum which Mr. Jay speaks of as the cost of the reprobated practice, (an amount amply sufficient for a moderate man,) but to view the matter in its lowest aspect, I have saved far more than the cost, in

the anti-pestilential effects, in my family, of the calumniated habit. The most virulent diseases have raged around, they have come nigh, but have never entered into my dwelling. I understand, though I do not vouch for it as a fact, that if a fever enters into the house of a domestic smoker, it is rarely, if ever fatal. So far as my own observation extends, this remark has been confirmed.

I defend smoking, because it tends to calm the irritation, and to soften the asperities of advancing years. I am sensible, that, without better aids, old age is likely to be irksome to the individual, and troublesome to others. But it is an unquestionable fact that smoking tends to allay mental irritation; a fact which, in a world like ours, might have secured the practice from the enmity it has encountered. This tendency to allay mental irritation commends the practice to advancing years, and *ceteris paribus*, I have usually found the old man who indulges his pipe a far more placid being than he who goes without it. Now, sir, as I see the terminus of middle life at no great distance before me, and as I wish the stage from old age to death should be as little irksome to myself, and as little troublesome to others, as the case will admit, I shall fill my pipe again, and do trust only to relinquish this *pure* enjoyment of earth, when called to taste the purer enjoyments of heaven.

I intended to say more, but I have said enough. I have no expectation that I have destroyed prejudice, or even abated it, where prejudice is violent. But I have done what I intended to do. I have shown that one Christian may be as conscientious in continuing the reprobated practice, as another may be in refraining from it. I had much rather that my conduct should be approved by my fellow Christians than condemned; but if I cannot secure that approbation, "with me it is a very small thing, that I should be condemned by human judgment, because I do not condemn myself."\*

Allow me, in conclusion, kindly and respectfully, but earnestly to protest against the intolerance of the extract. Popery is the error of the day, and intolerance is one of the worst features of popery,—a feature which often discovers itself in them who abjure the other parts of the system. Mr. Payton's letter discloses the melancholy fact, that among the Independents, there is, at least, one minister and one church so destitute, not only of sobriety and good sense, but of all just views of religious liberty, as to regard "the tasting of a glass of wine a sufficient sin to disqualify for membership." Let good men have their opinions, yes, and their prejudices, if they will; but let them not utter those opinions and those prejudices with a "Thus saith the Lord;" let them not attempt to bind hand and foot Christ's free disciples. Let none cry "restraint," where he has left liberty; or the inevitable consequence will be, that some will cry "liberty," where he has imposed restraint.

I am, dear Sir, yours, J. M.

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\* 1 Cor. iv. 3.—Macknight's Translation.

## THE TEMPERANCE QUESTION AS IT AFFECTS THE CHURCHES.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

DEAR SIR,—I am not sorry that Mr. Payton has brought this subject before your readers. The importance of the object at which the temperance "movement" aims; the great and growing number of Christians who join in this movement; the vast amount of good which it has already achieved; the vastly greater good which its friends believe would be effected, if Christians generally would unite in it; and the incidental evils which in some instances, as appears from Mr. Payton's letter, have resulted from it, combine to give it a claim on the serious consideration of every philanthropist and especially of every Christian. Yet I fear that it will be difficult to do justice to the subject without being prolix, and in this controversy, as in every other, there is danger of angry words being used, and angry feelings excited. I, for one, however, will endeavour to avoid both prolixity and asperity. For this reason I shall touch but lightly on some expressions in Mr. Payton's letter, which I will hope he would not have used had he been better acquainted with the "movement," and with those who take part in it.

While, for the sake of brevity, I wish to avoid entering on the general subject, I must be allowed to state the grounds on which I abstain from the use of strong drink, because I cannot otherwise satisfactorily answer the questions which Mr. Payton asks. The reason, then, of my total abstinence is not the supposition that the drinking of a glass of wine is in itself a wicked act. My general principle is, that I ought to do good to others in every way that is not injurious to myself. The suppression of intemperance is a great good, and I find that with regard to many thousands of persons, the best security for temperance is abstinence, because, like Dr. Samuel Johnson, "if they take a little they will take much." Abstinence may be difficult to them, especially at first, but temperance is much more difficult. I find, moreover, that the greater the number of persons, and especially of persons of good reputation, who abstain from strong drink, the greater is the likelihood of those persons abstaining, for whose temperance abstinence is requisite. As to myself, I find, as the result of uninterrupted experience of seven years, that total abstinence from strong drink injures me neither in health, nor in religious feelings, nor in the enjoyment of life, nor in property, nor in reputation, while, in some of these respects, it is decidedly advantageous. Since, then, I can thus do good without injuring myself, a sense of duty compels me to persevere. But when I consider the question of duty in reference to others, I perceive it to be right to distinguish between the general principle

on which I proceed, and the application of the principle in this particular case. No Christian will deny the justness of the principle, but I have no right to unchristianize a man because he does not agree with me in this application of the principle. Here, then, are two considerations which induce me, total abstainer as I am, to take a small portion of the wine used in the Lord's supper, by the church with which I communicate, notwithstanding that it contains some alcohol; namely, first, my not deeming the taking of such wine to be unlawful, and, secondly, my deeming it to be expedient, as the only practicable means, at present, of having full communion with the church. But there are total abstainers who view the matter differently; and, although Mr. Payton does not appear to think it necessary to be much concerned about their conscientious scruples, I cannot read the fourteenth chapter to the Romans without feeling assured that such persons have a strong claim on our sympathizing regard. The question before us (for I deem it right to view the subject rather more comprehensively than Mr. Payton purposes to do,) is whether a plan can be devised by which the peace of the church may be secured, and at the same time the consciences of these "weak" brethren may not be wounded. I ask, then, what should hinder the use of unfermented wine in the Lord's supper? Does any one imagine that such wine, for instance, as Pharaoh's butler prepared for his master would not deserve to be called "the fruit of the vine," full as much as the purple mixture, miscalled Port wine, which is frequently used? Is there not strong grounds for believing that Pharaoh's wine was much more like that which the Jews used in the passover, and which, consequently, our Lord used on instituting the supper, than what our wine merchants commonly sell? But, in answer to my question, Why should not this primitive wine be used? it may be replied, Because British Christians generally have such prepossessions in favour of other wine, that their feelings would be outraged by the use, at present, of unfermented wine. Granted; and for this reason I have made no effort to bring such wine into use in the church with which I am connected; but the wine we use is as weak as is deemed compatible with the feelings of the communicants generally; and where there are individual members of a church who object to the use of strong drink at the Lord's table, I conceive it would be well for the officers of the church to converse with them, and see if it may not be practicable to meet their wishes by some alteration in the wine used, without outraging the feelings of the other communicants. But suppose that the case cannot be thus met, and that an individual should still refuse to partake of the cup, what shall be done? Shall he, after due expostulation, be excluded? I think not. Were he to attempt to "cause divisions," the case would be different; though even then the question would deserve consideration, whether the originators of the "heresy" were not the other party, who refused

to make concessions which might have relieved his conscience without injuring their consciences. Allowing, however, for the sake of argument, that the church would be justified in ejecting the man in question, provided he were "causing divisions," my opinion is that if he be a peaceable and in other respects a consistent Christian, he ought not to be excluded merely for refusing to take the cup. I am of opinion that the Lord's supper itself, though one of the chief acts of Christian fellowship, is not absolutely essential to that fellowship. If it be, what shall be said of those church members who, for ten years together, are prevented by illness from sitting down at the Lord's table? While I believe that both baptism and the Lord's supper should be celebrated, I consider neither of them to be indispensable conditions of church fellowship, for the simple reason, that neither of them is essential to personal piety; supposing, of course, the individual, who has never been baptized, and who declines receiving the Lord's supper, to be apparently influenced by such considerations as are compatible with his believing on Christ and submitting to him. But, even if I regarded the celebration of the Lord's supper to be essential, generally, to church fellowship, I should hesitate to vote, under the circumstances supposed, for the expulsion of a member for his refusing to drink of the cup. I would rather recommend mutual forbearance both to him and to those who differ from him, and that each party should use all practicable means both for becoming enlightened and for enlightening the other.

I am, dear Sir, yours sincerely,

Stroud, April 13th, 1843.

JOHN BURDER.

#### STRICTURES ON THE "VINDICATION OF THE AUTHORIZED VERSION OF ACTS XIII. 48."

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

SIR,—For some time past I have turned attention to various controverted passages of Scripture, and among the rest to Acts xiii. 48, "And as many as were ordained to eternal life believed."

Knowing that the above passage would occur in my ordinary course of pulpit duties, I devoted the week *previous* to the study of the chapter, but especially to the above passage. I was dissatisfied with the "authorized version," as it did not seem to harmonize with the design of the apostle's discourse. Between the interval of making up my own mind, and entering the pulpit, I incidentally took up the "Congregational Magazine for January, and saw, "A Vindication of the Authorized Version of Acts xiii. 48," which I read with avidity, but was disappointed. The vindication of your respected correspondent seemed to betray the trammels of system, the result of theorizing, and special pleading for a passage of doubtful import in support of a truth so

self-evident, that its loss from the argument of predestination would be real gain. To suggest the result of my own thoughts upon these words, and to show that disputed passages are of little or no use, but probably of more harm than good, to support vital truths, is the object of these strictures, which relate—

I. To the *manner* in which your correspondent has treated the passage. He says he is "ignorant of the *regular rules* of criticism, and so adopts his own course." If then I understand him rightly, he prefers treating the interpretation of these words in a common sense way, (what else is the meaning of his "own course?") as opposed to "*regular rules* of criticism." To this every genuine student of the Bible would, of course, object. What should we think of the judge who, being ignorant of common law, would try the criminal by common sense, or in his own way; or of the sailor who, discarding nautical science, prefers adopting his own course in steering the ship; or of the medical man, treating human maladies and lives according to *common sense*, instead of by the *infallible* light of science? *Language* has laws, relations, usages, and dependences, which must determine its meaning; and not *mere* common sense, how excellent soever common sense may be as an auxiliary to science. Is not Biblical interpretation more a question of philology, grammar, and of the regular rules of criticism, than of fancy, or of common sense? In proportion as our churches, ministers, and colleges become familiar with the laws of language, and apply them in the interpretation of God's word, as enlightened by the Holy Spirit, so will the divided church become one—the serpent error hide its head—and the truth as it is in Christ be taught.

II. The *meaning* of the word *ταταγμένοι*, as used in the verse in question. Your correspondent says, "The whole of the controversy evidently turns upon the real meaning of that word," and, he might have added, *that* word interpreted in unison with the rules of criticism or the laws of language, and the design of the apostle's discourse. He has shown from Donnegan's Lexicon, the Greek Testament, the Septuagint, Xenophon, and others, that *ταταγμένοι* is rendered, "command," "decree," "ordain," &c.; but observe, *only* from parallel passages, which happens to be but *one* of the many laws which determine the meaning of *single* words. We concede that the word may be so rendered in *many* of the instances your correspondent has adduced; but does it follow it must necessarily be so translated in every other case, or even in the above text? Words have more than one meaning, although not in one and the same place, but they often stand in such a connexion that a mere collation of parallelisms cannot determine their meaning. To ascertain the true rendering of *ταταγμένοι* as used in Acts xiii. 48, we examine 1. Its derivation and history. Its root is *τάττω* or *τάσσω*, to set in order, to arrange, to constitute, to dispose, &c.—from the Hebrew טָו, law, decree, plan, or purpose. It is used in the Septuagint

for  $\Gamma\Xi$ , which Gesenius renders, to give, to set, to *apply the mind to*, to devote one's self to anything; also for  $\square\psi$ , to put, to set, to place, to turn in any direction, *to set the mind upon*, &c. Likewise for  $\Gamma\psi$  to set, to lay, to render, *to turn in any direction*, to set the heart upon. As these words are occasionally reciprocated, all I wish to show is that we derive a sanction from that interchange to translate  $\tau\acute{\alpha}\sigma\sigma\omega$  other than "ordain" if the nature and design of the argument seem to require. 2. Parallel passages; a few examples of the many that might be given will suffice. Parallelisms are the strong hold of your correspondent; but the passage in question cannot be determined by this rule of criticism; it can only form one among others which must be employed to determine the meaning of this word. Plato de Legg. 6, p. 563,  $\Phi\acute{\upsilon}\sigma\iota\varsigma\ \epsilon\iota\varsigma\ \acute{\alpha}\rho\epsilon\tau\eta\eta\nu\ \tau\epsilon\tau\alpha\gamma\mu\acute{\epsilon}\nu\eta$ . 2 Mac. vi. 21,  $\text{Οἱ δὲ πρὸς τῷ σπλάγχνισμῷ τεταγμένοι}$ . 1 Cor. xvi. 15,  $\text{Εἰς διακονίαν τοῖς ἁγίοις ἔταξαν. Τάσσασθαι εἰς}$  sometimes signifies to be thoroughly disposed for, purposed for, bent on, or devoted to, in all which cases the middle sense is certainly apparent. 3. The apposition "arising from the tacit comparison between the conduct of the Gentiles on the one hand, and the Jews on the other." The conduct of the former, as mentioned in verse 48, is contrasted with that of the latter in verse 46. In short,  $\acute{\alpha}\pi\omega\theta\epsilon\acute{\iota}\sigma\theta\epsilon\ \tau\acute{\omicron}\nu\ \lambda\acute{\omicron}\gamma\omicron\nu\ \tau\omicron\upsilon\ \Theta\epsilon\omicron\upsilon$  is opposed to  $\epsilon\delta\acute{\omicron}\xi\alpha\sigma\theta\epsilon\ \tau\omicron\nu\ \lambda\acute{\omicron}\gamma\omicron\nu\ \tau\omicron\upsilon\ \text{Κυριοῦ}$  and  $\text{οὐκ ἅγιους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, τὸ ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον}$ . 4. The aim of the historian, which seems to be, to show the introduction of the Gospel to the Gentiles. He describes the apostle's visit to the synagogue—his discourse—the rejection of that discourse by the Jews—upon which the apostle turns to the Gentiles—who hear and take the comfort of the good news, give God the glory, and devote themselves to the pursuit of eternal life. Hence, from the aim of the historian, the apposition in the context, the sanction of parallel passages, and the history of the word, it does appear that the word in question ought not to be translated so as to convey the idea of election or predestination from that verse; which would be unnatural, out of place, and interrupt the course and design of the narrative. I entirely concur with Dr. Bloomfield in the full meaning, which contains a sense at once profound and worthy of the evangelist. "Whose minds were in a fit state to judge of the evidence for the truth of the Gospel, who were seriously concerned about their salvation, and were thoroughly disposed to make all sacrifices to obtain eternal life." The persons who then believed appear to have been under a previous religious training, and were probably proselytes associating with the Jews.

I should, therefore, render  $\tau\epsilon\tau\alpha\gamma\mu\acute{\epsilon}\nu\omicron\iota$ , *disposed, devoted, determined, or resolved upon eternal life*.

Should the "Unknown Correspondent" ask, Did the ability for this disposition arise from themselves as the original moving cause? I reply, Certainly not, but in accordance to God's free and sovereign purpose and grace; but with that the historian has nothing to do in this



passage, but simply and alone to state the result of the apostle's discourse among the Jews and Gentiles—the former rejected eternal life, or the Gospel; but the latter embraced, or determined on the pursuit of eternal life; therefore I conclude with the reputable London minister, that Acts xiii. 48 is one of the “most practical texts in the whole Bible.”

I avow myself a firm believer in the great doctrine of unconditional and eternal *election*; but I have an instinctive dislike to attempt at supporting that or any other truth from words of doubtful import. It betrays a want of candour—special pleading—and a want of confidence in sound, enlightened, Biblical interpretation. I have studied closely the last paragraph of your correspondent, but I cannot fully comprehend his meaning. He seems there to shift the question, to concede to Dr. Hammond, who is strongly opposed to the common version, and to Dr. Doddridge, who certainly does not support it.

If, Sir, you deem these thoughts any way worthy of the attention of your readers, they are at your service for insertion in your instructive periodical.

Yours truly,  
W. S.

*Leicestershire, Feb. 23, 1843.*

#### LINES ADDRESSED TO THE REV. ROBERT MOFFAT, ON HIS DEPARTURE FOR AFRICA.

BY A FRIEND.

AND have we looked our very last upon thy noble brow?  
 The gale that wafts thy bark away is sweeping round us now:  
 The deep spell of thy eloquence shall bind our souls no more,  
 Except as echoed faintly back from Afric's distant shore.

Thou bearest not away from hence the victor's blood-stained wreath;  
 Nor hath thy meed of praise been won from Fame's impassioned breath.  
 If thousands breathe thy name around the altar and the hearth,  
 It is because the smile of Heaven hath blest the child of earth.

Oh be that smile upon thee still, in each remotest glen,  
 In desert glooms and solitudes, far from the track of men.  
 Oh when each earthly fount is dried, may living waters bless,  
 And angels minister to thee—Hope of the wilderness.

Thy memory will be with us still: in every house of prayer  
 Thy brethren, on their hearts to heaven, thy cherished name shall bear;  
 And where home voices sweetly blend around the parent knee,  
 Young earnest lips shall murmur forth the whispered prayer for thee.

And she, whose patient love hath been a well-spring to thy heart,  
 Long be she spared in thy *success* to bear her joyful part:  
 She hath been with thee in the cloud—now be the sunlight hers,  
 As Afric's star of hope shall rise o'er her long night of tears.

But oh, when counting o'er the wealth thy household ties afford,  
 If some respond not to thy call, and haste not to thy board,  
 Let the deep yearnings of thy heart for these belov'd ones cease;  
 Thou gavest them to God, and He shall give thy spirit peace.

Thy friends will love them for thy sake; and, watching o'er them still,  
 Will pray for thee and them, that both be kept from every ill:  
 The *God we trust* shall yet restore each safely treasured gem;  
 And oh that *all* may grace at last the Saviour's diadem!

*Mission School, Walthamstow.*







## REVIEWS.

*The Death of Christ the Redemption of his People.* By A. Marshall, D.D., LL.D. pp. 227. 1842. Paterson, Edinburgh; Marshall, London.

*Strictures on Dr. Marshall's Work on the Atonement.* By an English Congregational Minister. pp. 42. 1843. Gladding, London; Fullarton, Edinburgh and Glasgow.

OUR readers are perhaps aware that the Scotch Secession Church, though it has cast aside the trammels of state alliance and the dishonour of state support, yet retains, with the Establishment, the Westminster Confession as its standard of belief. The clergy of the kirk appear hitherto to have subscribed to it in good faith; but who shall say to the progress of reformation, "Thus far shalt thou come, and no farther!" In the movement from error, an impetus is sometimes acquired, which carries forward its originators beyond the goal they aimed at. The first blow against oppression strengthens the courage that impelled it. The mind that has opened its portals to the examination of received opinions, and weighed and found wanting the "wisdom of ancestors" on one point, will find it difficult to close them against the importunity of a second. *Obsta principiis* should be the motto of those who love darkness rather than light. Within the last few years, the open avowal, in many of the Secession pulpits, of the moderate Calvinism of Fuller and Williams, and in a few instances a tendency towards the sentiments of Stuart and Barnes, has excited no small alarm and outcry among the *orthodox* of the body. In June, 1841, this subject was discussed by the Synod, and a prophylactic resolution was adopted, not of the most satisfactory nature, as speedily became apparent. Feeling that something further was required, and wisely preferring reason to rule, before the end of the year it was resolved to write in vindication of the old opinions.

The choice of an advocate fell on Dr. Marshall, who, from the weight of his character and influence, the signal service he had already rendered the body, his antipathy to these novelties, and the clearness of his views on *most subjects*, appeared well qualified for the task. The result of the choice is, however, sufficiently amusing. Like the barrister who took up the wrong brief, he has just done the very thing which he should not, and argued with no small ability in defence of the sentiments he was expected to explode. As might be supposed, his book

has raised a shout of triumph from one party, and struck the other with consternation and dismay. "Art thou also become like unto us?" exclaim "the novices," while his friends cry, "Neither curse them at all, nor bless them at all." True, he wears the face of a foe, and spares neither sneers or frowns on these innovations, while at the same time he maintains positions scarcely differing from those he denounces!

Nothing can be more excellent than the manner in which the "Strictures" before us demonstrate this, strip off the garment of orthodoxy which the Doctor has assumed, and show him up in his proper character, as a disciple of what he calls "the new school."

That subscription to articles of belief is useless and worse, is shown in the ecclesiastical history of every century, in the annals of the English and Scotch establishments, in the Wesleyan Tracts for the Times, and not less convincingly in the recent proceedings of the Secession Church.

Articles of belief are useless. Uniformity of faith never has been or will be secured by them. Forms of words are too flexible to make it possible. Dr. Marshall writes in defence of the Westminster Confessions, which says, "The elect are redeemed by Christ; neither are any others redeemed by Christ but the elect only." Will it be believed, that this gentleman deems himself a consistent maintainer of this doctrine while he declares, "For all men, for sinners in general, the Saviour died: he died in their nature, he died in their stead."

But creeds are not useless merely, they are positively mischievous. They tend to repress independence of mind, and to impair that honesty and openness which the defence of religious opinions should ever exhibit. Witness the deference paid to the words of men in the standard writings of the Secession Church. Witness the "stealthy way" in which, according to Dr. M's. description, the new opinions have been disseminated. How much more truly venerable is reverence to the word of God as such.

Though the impracticability of Dr. M's. position must be apparent to every eye but his own, we believe him to be perfectly sincere in the midst of all. Part of the opinions of the "new school" he approves and appropriates, with some of his old familiar notions still clinging to him. Driven by dissatisfaction from his old position, he has adopted part of the new system, without remembering that like him who drank but "one small drop" of the oblivious waters, he must straight forget all his former habits and modes of thought. The systems are not like polypi, of which parts of many will unite and grow together; they have complete and distinct vitality. He has mended the rent in the tattered garment of his old opinions with a piece of the new, and made the rent worse. He has attempted a task as hopeless as to harmonize the systems of Copernicus and Ptolemy, or to defend the philosophy of Plato on the principles of Aristotle. Like the angel with one foot

on the sea and the other on the earth, he would take his stand on the opposite grounds of a limited and an unlimited atonement, a work beyond angelic power to accomplish. Dr. M. doubtless expected to strike out a *via media* in which both parties might walk together by the light of the same Confession. He has proved, however, that the purpose to save was limited, which no one denied, and most satisfactorily that the atonement was unlimited. "Call you this backing your friends?"

The style of the book is not altogether to our taste. Its bold and boastful tone is at the best undignified, but when employed to fortify what are afterwards shown to be fallacies, appears ridiculous. The difference between him and the other party is very much smaller than he imagines. This arises partly from his retaining sentiments at variance with his great principles, and partly from his having misconceived their opinions.

His book is by no means free from misrepresentation; his known integrity forbids the idea that they are wilful. He affirms that the advocates of the unlimited nature of the atonement "stumble at the doctrine of election, and exert themselves to the utmost to get rid of it," that they assert that there was "no connexion between the death of Christ and the salvation of any one, arising either from the nature of his death itself, or from his own or his Father's purpose," that, "according to this doctrine, Christ did not love any one when he died," "when Christ died the Father had loved none." "The whole doctrine of imputed righteousness is effectually swept away by it; there was no such thing as a covenant of grace, nor did Christ by his death work out any righteousness which when received by faith makes the sinner just. If you look into the Lectures of Dr. Payne, or of any other universal atonementist, you will find that Christ imputes righteousness only 'as it were.'" Not charging Dr. M. with falsehood, we must yet maintain that every one of these statements is false, and if his misapprehensions are the result of that haste with which he confesses the work was got up, we think that maturer deliberation would have been more creditable to him.

It has been argued, that the atonement must be universal, because it lays a basis for the exercise of moral government. Dr. M. replies, that then atonement must be essential to all moral government; on the same ground as if it were said that God bestows perspicuity on some men in his character as sovereign, he would affirm that then it is essential to God's being a sovereign, that he should bestow this desirable quality on all men, which he evidently has not done. God is the moral governor of angels and of men, and in the government of each there may be some speciality that does not enter into the nature of the other, which speciality, therefore, is not essential to the existence of moral government. He quotes Bishop Butler's definition of moral government. "It consists in rewarding the righteous and punishing the wicked."

Notwithstanding the celebrity of this name, we may be suffered to suggest, whether it is not rather the government of intelligent beings by motives, and whether God's government of us is not moral in opposition, not to immoral, but to physical and instinctive government. Now we do not conceive that those who designate the atonement a principle of moral government ever suppose that all men will be judged with reference to it. But if those to whom the death of Christ has been preached are judged by it, whether they believe on him or not, is it not in his character as moral governor that God passes sentence on them? Though the gift of Christ originated in this sovereignty of God, yet the conditions of salvation by him were arranged in conformity with the relation which his creatures sustain to him as their ruler. All this, however, Dr. M. must on his own principles admit. What, then, is the point of difference between him and those he opposes? It is this,—they make the decree of election posterior, and he makes it anterior to the determination of God to give up his Son for men. And this is all. Each party allows that "the sufferings of Christ had respect to public justice only, and that nothing could with certainty be inferred from thence as to the number that shall finally be saved: the salvation of the elect is secured by other considerations;" that "keeping the secret intention of God out of view, Christ died equally in the room of all," pp. 71—80; and the sole point of difference between the systems of Dr. M. and "the universal atonementists," is, as to which of these decrees preceded the other.

Now, is it worth while on such a question to contend strongly on either side? May we not, perhaps, by saying much about priority in order of nature, where there can be none in order of time, be darkening counsel? To his opponents, or rather those whom he opposes, for they can have no wish to contend with him, Dr. M. concedes everything they care for. They do not say that "Christ died at a peradventure," as he asserts; they neither say nor imply that if God had not intended to save any, Christ would have been sent into the world. On the nature and extent of his atonement they are agreed; then why resolve to differ about the order of decrees which in the mind of God must have been co-eternal?

On the whole, we are glad that Dr. M. has written his book; we doubt not it will do good, though not in the way that he expected. The idea of its reclaiming the "weak and foolish young men," for whose benefit it was written, is extravagant enough. Set a wanderer to restore a wanderer, contains less of truth than—set a thief to catch a thief. Even if it had only served to elicit these "Strictures," we should rejoice in it. While they must consummate his confusion and the mortification of his friends, they will be generally perused with pleasure and advantage. The masterly reasoning and enlightened views of this reply pronounce it with sufficient clearness the production of a

divine whose writings have had, we believe, no mean share in producing that change of opinion which this discussion will confirm. A delicate desire, we presume, to avoid the appearance of self-quotation, has withheld the author's name. The first page declared him a critic of no ordinary abilities, and after the opacity and contradictions of the Scotch performance, we were doubly delighted with the lucid and consistent statements of the English rejoinder.

It is written in a mild and gentlemanly manner. As a mere display of logical acumen it is admirable, but as an elucidation of most important truth it is highly valuable. The dexterity with which he shuts up his opponent in inextricable dilemmas, and transfixes him with his own weapons, bespeak the possession of great mental power; while the satisfactory manner in which he shows how inevitably the universal character of the atonement must be admitted by those who relinquish the idea of commercial satisfaction, the *quid pro quo*, or stripe for stripe system, commends it to general attention. As the pamphlet is intelligible to those who may not happen to have the work which it criticises, it will, we doubt not, have an extensive circulation. If there be any subject on which ability for nice discrimination is required, it is the mediatorial work of Christ. The want of this has involved Dr. M. in all this confusion, and made him appear powerless in the grasp of his censor.

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*The Psalmist. A Collection of Psalm and Hymn Tunes, suited to all the varieties of Metrical Psalmody: consisting principally of Tunes already in general use for Congregational Worship, newly harmonized for Four Voices, with a Separate Accompaniment for the Organ or Pianoforte, the greater part by Vincent Novello, &c. Parts 1—4. London: Haddon.*

*The Juvenile Harmonist, being a Collection of Tunes and Pieces for Children, arranged for two Trebles and a Bass. By Thomas Clark. No. 1. Sunday School Union.*

*Fireside Harmony; or, Domestic Recreation in Part Singing, by Helen S. Herschell. London: Taylor & Walton.*

We have long been of opinion, that psalmody is yet in its infancy. We believe it to be capable of taking a character, and exerting a power, hitherto unknown. This opinion rests partly on the fact referred to in the preface of the compilers of the Psalmist, (p. v.) viz. the extraordinary effects it produced on the early Christians; and partly on our own occasional experience of its power. It would be deeply interesting, if we could discover the character of the ancient Christian music. It was, doubtless, exceedingly simple; and, from the circumstance that counterpoint was then unknown, must have been comparatively defective; yet it appears to have had a resistless influence, and to have



been in a high degree attractive. *What* it was in that music that gave it its power, we know not. There must, however, have been a principle of adaptation to the existing state of society; and we think it fair to infer, that when our psalmody has a similar principle of adaptation to its present condition, similar effects will again follow.

Besides, we have, in a few occasions, felt its influence in something like the degree in which we suppose they felt it. There have been seasons, whilst joining in the praises of the great congregation, when, whether in the body or out of the body, we could not tell. True, this has happened only in a few places, where psalmody has been cultivated; and, generally, when the assembly has been prepared for it, by deep devotional exercises, or by an able and impressive discourse; yet it has happened when the harmony sung has been comparatively common-place, and when but a small portion of the congregation has been influenced by true religious feeling. What, then, might we not expect, if a knowledge of music were general, and the taste for it were cultivated; if the majority of our assemblies sang with the spirit and the understanding also; and if the really good psalmody we at present have were to be used, instead of the trash that has gained such a fatal eminency? And we are not without hope, that the character of our psalmody itself may yet be greatly raised. We have conceptions of what it may be, which have never yet been realized. A few tunes of a few authors, ancient and modern, can never, perhaps, be surpassed; yet no first-rate genius, that we are aware of, has ever yet devoted himself to psalmody; and if it should please the Great Head of the church to raise up such a man, who is at the same time imbued with the spirit of genuine piety, we might expect metrical psalmody to take a place in sacred music far higher than it has yet reached, and to excite an influence of the best and highest order in the church of God.

To our minds, there is nothing in the worship of Protestants so sadly defective, or so censurable, as their neglect of music. And this remark applies both to the style of music in general use, and to the manner in which it is sung. A very large proportion of it is really unworthy of the name of music, being meagre, commonplace, spurious, or fantastic; still it is preferred by the mass. The productions of Handel, Luther, Croft, Arne, Boyce, which, after the lapse of fifty or a hundred years, retain all the freshness and power of their youth, are deemed tasteless and dull; while compositions, remarkable for nothing but the opportunity they afford to a choir of emitting in rapid succession an immense volume of deafening sounds, are popular.

Then, again, in some places where the music is good, its execution is left to the select few. They are the performers, and the congregation the auditory; and the very end is defeated. In others, the only idea we can form of the choir is, that trebles, altos, tenors, and basses are each striving, might and main, for one object, viz. to overpower the

other; whilst in others still, treble voices seem to be systematically excluded from the choir; the air is sung by the males, and the very charming result follows, of an inversion of the chords; by which the *alto* becomes the *air*, the air the *alto*, and, not unfrequently the tenor rises above both, producing an effect as painful as it is absurd. Now, this is entirely the fault of the congregations themselves. In many cases, they have never understood the subject, nor learnt to appreciate the value of psalmody; whilst in many, evils that have occurred in past days, entirely through their neglect, have created strong prejudices against singing; and, instead of being grappled with, and remedied, have induced indifference or contempt of this part of worship. We hope, however, that the persuasion is gaining ground, that sacred music is a Divine gift; that singing the praises of God is a means of grace of immense and unsuspected power; and that it is the solemn duty of every assembly of Christians, conscientiously and diligently to use it in the most effective manner possible.

We hail every contributor to this object; we consider him a benefactor to the church. To the compilers of the Psalmist we tender our cordial thanks. Their work, though its preparation has doubtless yielded them much gratification, must have been attended with great labour and sacrifice. Their intention, announced from the first, to devote whatever profit might arise to charitable purposes, we regard on their part as more than generous; and if they had failed, we should be constrained to tender to them our gratitude. We confess that our views, if adopted, would have somewhat modified the work; but they had a right to pursue their own course; and we believe they have pursued it faithfully to their own convictions; and to them fairly belong the praise of a liberal attempt to improve our Congregational psalmody,—great perseverance in bringing it to an issue,—the production of many very beautiful harmonies of old tunes; the introduction of much new music of a very high order;—and the publication of their work at a very reasonable price.

This, however, is a public undertaking, and the above considerations, though they ought to protect them from ungenerous attack, cannot be expected to shield them from criticism. We differ from them on some points, and shall therefore proceed to state our own opinions freely. We hope for a second edition, in which we shall be happy to see any suggestions, which may commend themselves to their judgment, adopted.

We think, then, that they have misconceived our wants. *Their* aim seems to have been, to produce as many new, or hitherto unknown tunes as possible; and to insert of those already in existence, none that they could leave out; especially is this the case in the third and fourth numbers. Now, we do not object to new music; but we contend, that the *first* object should have been, to have separated the

wheat from the chaff, and gathered together *all that is really good* from every part of the country, They tell us in their preface, that "they have deemed it necessary to yield so far to the present taste in psalmody, as to include in their selection some of those tunes whose principal claim to insertion will be found in their popularity;" and we confess our regret, to see some tunes of this class introduced, which are really of *very limited popularity*, whilst we miss *many of sterling excellence*, which are well known over large parts of the country.

Now, with respect to new tunes, we are firmly convinced that their quality, like that of a painting or of a statue, cannot be judged of at first sight.

"Vos ô

Pompilius sanguis, carmen reprehendite, quod non  
Multa dies et multa litura coërcuit, atque  
Perfectum decies non castigavit ad unguem."

And we are disposed to give precisely the same advice respecting the tune, both to authors and to publishers. We fear that much of the new music published in the Psalmist has been composed in too hurried a manner, whilst it cannot have been sufficiently tried and criticised by the compilers to allow them to judge of its quality, or to justify them in bringing it out in *such* a work. A good tune, we apprehend, must be the result of something like inspiration. We have no idea of a man sitting down to set verses of so many syllables in a line to music, and succeeding, except by the merest accident. His mind, we imagine, should first be imbued by the sentiment of the psalm or hymn:—"Sweet is the work, my God, my King," or "Jesus, I love thy charming name." He meditates upon it. He is searching after a succession of chords to express the sentiment; and it may be in a moment, or not till after repeated and earnest efforts, the spirit of inspiration comes upon him, and the result is a harmony worthy of the theme. But here we have something like sixty tunes, most of them composed expressly for this work, produced in a very short space of time, and all the effort of one mind. Now, it is true that the author of this is a man of great genius; we have no doubt whatever that some of the tunes, it may be many, *are of a very high order*; and we freely acknowledge to him our obligations; but it cannot be expected that all should be found worthy of being transmitted to posterity. For our own part we confess, that we have seen so much music which, on its first appearance, has been pronounced first class, thrown aside as worthless after a very brief space of popularity, that we should hesitate to hazard our reputation by an opinion of any tune until we have been familiar with it at least a year. We wanted a *standard book* of psalmody; and what we contend for is, that it is next to impossible that these tunes can have been matured by their authors; and that if they have been, they should have lain in the cabinet of the compilers for a

few years, and undergone frequent trials ; and, in the meanwhile, tunes already in existence, and already proved, should have been sought for and published. We believe that, at least, a hundred such, equal to any contained in the Psalmist, and which will never, where they are used, be surrendered for the new ones it contains, might have been found. We think we could have furnished fifty which have stood the test of from twenty to seventy years ; and we, therefore, earnestly recommend the compilers to gather up the fragments that remain, and publish, with all convenient speed, a fifth part, from which all new music shall be excluded, as the only remaining remedy for the defect we have noticed.

The next remark we make relates to the harmonies, and a few minor matters. When once the compilers determined on inserting tunes which had "no claim to this distinction except their popularity," we think they were quite right in harmonizing them anew ; and, in the style they have adopted, just to make them tolerable. With respect to new tunes, also, we approve of the principle on which Mr. Novello says he has proceeded in his harmonies.\* We wanted music scientifically in advance of what we had. But we cannot commend the wholesale alteration in the harmonies of our old and familiar psalmody on which he has ventured. Indeed, some of it is "the worse for mending." Take, *e. g.*, the third line of Saint Ann's, the last three chords of which we have always joined in singing with deep feeling ; these are entirely destroyed, and others substituted which we can never admire till our memory can be made to forget the impressions of thirty years. In like manner, we observe that Wareham, with others we could mention, has been altered in those very chords which we have been accustomed to regard as constituting the beauty of the tune. But what shall we say to the alteration of Luther's music ? We have been accustomed to regard it as *perfect* in its kind. It certainly ought not to have been touched except to restore it, if possible, to the state in which he left it. Our old harmonies then, in our opinion, except in cases of obvious grammatical inaccuracy, should have been left intact. This course would have secured the use of the Psalmist by choirs from which it will now be excluded, whilst the new music it contains would have left ample scope for the introduction of more complicated and chromatic harmonies, which then would have gradually came into general use. We have to complain, also, of the alteration of names

\* This approval of the avowed principle of Mr. Novello must be taken with some qualification, when applied to the harmonies themselves. Whilst they have great beauties, we are persuaded many will view some of them as a display of the author's cleverness rather than as substantial improvements. They will say, that though they cannot charge them with positive inaccuracy, they are not strictly classical and pure, while in a few cases the air or melody is sadly overloaded by the weight of those parts whose office is to aid it and give it fulness and effect.

and of melodies. Three such cases occur to us at this moment. Sheffield, Westmoreland, and Daversdale, we have known for more than a quarter of a century as Attercliffe, Carr's Lane, and Stonefield. The first, when sung to the words to which we believe it was composed, "Soon as I heard my Father say," is a truly inspiring harmony; but, to our taste, the alterations have spoiled it. The second, given anonymously, belongs to Stanley; the key is altered, and the last line of the air changed. The third, Stanley's first effort at composition, and bearing his own Saxon name turned into English, after having been popular more than sixty years, not only has its name altered, and its melody taken at second hand, we suppose, from Walker, but its harmony so entirely remodelled as that it can scarcely be recognized.

We perceive also, that the compilers have filled up their music, nearly throughout, with four parts. We cannot see the necessity or advantage of this. Why should not the trebles alone, or the trebles and basses, or the altos and tenors, sometimes sing a line? It destroys the monotony of our psalmody, and affords variety; whilst it certainly supplies the opportunity of giving effect to sentiment. Take, for instance, "Cambridge New," a noble tune to "Jesus, I love thy charming name." We have been accustomed to hear the basses take up the last line, "That earth and heaven might hear." The first and second trebles or altos respond, and the whole choir repeat it. Or Salem, to "When any turn from Zion's way." The trebles sing alone, or with a very soft bass, "Wilt thou forsake me?" the first and second trebles repeat it, and the whole choir conclude. And we are sure, that if the compilers had any thing like the impressions which our minds retain of the effect, they would have paused before they had ventured on such a change. We may just remark in passing, the injudicious use sometimes made in the Psalmist of the double bar; singers usually pause when they see it. The double bar is used at the end of the third line in Sheffield; and in Wareham, the pause is placed over the last note of the third line. Now, if there are two tunes in existence which require to be carried on without pause, they are these.

We must now notice the form in which the Psalmist is brought out. We feel the force of the reasons which have induced the compilers to use the G clef for the alto and tenor parts; and yet we regret, greatly regret, the decision to which they have come, and especially now that Mr. Hullah is introducing the C clef into all his music. We are aware that strong prejudice prevails against it; but we are at the same time certain, that that prejudice results from ignorance alone. The general impression is, that the C clef is arbitrary; and we have met with practised singers in that clef, who knew nothing about it; and who never dreamt that the five lines composing the tenor, alto, or soprano stave, were five lines taken from the complete scale of musical notation, consisting of eleven lines. And how should they? We confess, that no

elementary work, till Mr. Hullah's came out, has ever fallen into our hands in which there was even an attempt to explain it; and we ourselves first discovered it by a happy conjecture. Now, we think the compilers would have done well to have devoted a page of their preface to answer that ignorance, and thoroughly to explain the matter. We would have had them give the diagram which Mr. Hullah has given at page 141; only we would have the middle line ruled red. We think it would have been worth their while to have gone further, and through their volume ruled that line red, "as an assistance to the eye" of tenor and alto singers; in learning their respective clefs, it would then at once have been seen, that there is nothing arbitrary in the matter, that the line *above* the red line in the tenor stave is the *lowest* line of the treble stave; and the three lines *below* it, the three upper lines of the bass stave; whilst the alto stave is composed of the two lower lines of the treble, and the two upper lines of the bass stave, with the ledger line marked red:—and we venture to say, that a week would have sufficed to make any one familiar with it; and that when familiar with it, no tenor or alto singer would ever have returned to the G clef.

We think that a very unnecessary expense has been incurred in giving six lines to each tune, as such an arrangement is without any adequate advantage. The design of it is obvious, but we greatly prefer another method. Before stating our reasons, we will give a specimen of what we mean, in the hope that the Congregational Union may be led to adopt it in their projected publication.

ALTO, OR  
2nd TREBLE.

TENOR.

AIR, OR  
1st TREBLE.

BASS.

5 3 4 7 6 6 6 6 4 5

Now, strictly, the air ought to stand first ; but it is of no real importance for the choir. In the harmonized accompaniment on the above plan, the tenor note on the instrument will sometimes be an octave higher than the voice ; but that, instead of an evil, is frequently an advantage by giving a fuller chord. In the Psalmist, the tenor is fre-

quently obliged to be taken with the bass, and played with the left hand, so that it is impossible to play the full bass chords;—whilst the above method, by assigning three chords to the right hand, leaves the left at liberty to introduce a full bass, which should be figured. The harmony above is dotted; in the Psalmist the notes are all printed the full size, so that whilst it looks crowded, it is made to us much more difficult to read. The method we now suggest looks lighter; we see no objection to it of any importance; as far as our knowledge extends, it is preferred by instrumentalists; and must save considerable expense. The compilers of the Psalmist, at least, cannot object to it on the ground of its impropriety, since they have been guilty of the impropriety, first, of omitting the C clef, and, secondly, of writing the alto, where it ought to be written it is true, but where, when the G clef is used, we never recollect to have seen it written. We will only add, that whether the C clef is used or not, we think the above arrangement by far the more convenient for the parlour, and especially for the player when the player is also to sing.

There is still one want which the Psalmist does not meet; we mean lively music for hymns of joy and praise. We know very little of this class of music that is worth having; and we thank the compilers for excluding it. Perhaps this is the desideratum in psalmody; and we should like to see it supplied.

We wish Mrs. Herschell had extended her work. It consists too entirely of rounds and canons. As far as it goes, we can cordially recommend it to families; but we should like to see many pieces in it which we do not find.

The music of the "Juvenile Harmonist" seems to us to be too much of one class. Some solid and substantial tunes should be introduced, to prevent the formation of a false taste.

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1. *The Sepulchre of Lazarus, Recollections of Scotland, and other Poems.* By Sarah H. Moulton. pp. 135. London: Saunders & Otley. 1842.
  2. *Dionysius the Areopagite, with other Poems.* By Ann Hawkshaw. pp. 194. London: Jackson & Walford. 1842.

"THE age of chivalry is past," says Burke. And we are glad of it. For else of all men critics and reviewers would be the most miserable. If the spirit that once worshipped woman as the god of its idolatry, that was sworn to defend her at every cost and peril, that was prompt to make a word of seeming discourtesy a call to combat fierce and deadly; if this spirit was rife among us now, what think you, gentle reader, would become of such as follow our present craft? We tremble at the very thought of it! And stronger hearts than ours might tremble too! Our lives would be in our hands indeed. Who would assure them? or



insure them? Instead of waiting with bounding hope for the opening of the months, we should expect it like criminals looking forward to their doom; and our appearing in print would be much like a signal for our disappearing by powder. There would be nothing often, but either to conceal the truth or take the consequences. We have therefore, it is scarcely necessary to say, no sympathy with the mournful lamentation with which we commenced these remarks, but esteem it a most fortunate and interesting fact—would that some philosophical historian took it up, and did it justice—that the age of chivalry passed away before the age of reviews began; that the sex ceased to be an idol, before it became an author.

These remarks have been made in no unkind spirit. We rejoice that in our day the female mind is vindicating its own rights, and, in innumerable instances, with noble power. It would be strange, if in so great a multitude of efforts, all were alike successful; and painful though it is, we must place the first which we have named at the head of this paper among those which are least so. Where there is obvious purity of intention, and especially where the intention is to honour and commend the themes and truths of Holy Scripture, it is with difficulty and regret we bring ourselves to write anything disparaging. At the same time, respect for the subjects sought to be adorned, and the claims designed to be enforced, excites and justifies our jealousy of the manner of the essay. We wish "The Sepulchre of Lazarus," &c., had not appeared in print. With some imagination, and much apparent piety of feeling, the fair writer has not, in our opinion, exercised a sound discretion in presenting them before the public. It seems as if some friendly dissuaves from the step she has taken had been employed, but in vain. "Of the sufficient quantity of good poetry already in print—of the failure of all present attempts—the author heard much; the arguments proved so far effectual, that instead of sending the whole to press, one part has been preferred. If this succeed, the remainder will be improved by revision; if not, the whole, doubtless, would have shared its fate." We do hope that in the event of another publication, the "revision" will be close and severe. Not that we should discourage altogether any more attempts at authorship, but unless the very best elements of the present one can be developed and combined in a manner free from the great and many defects and imperfections that mark it, we think her present path will never lead to fame. We give a specimen at random:—

"From the fount she passeth on,  
To a closed door hath gone;  
Within, a step, how gently still!  
Moves o'er the room as 'twere the will  
Not to awake from slumbering on,  
A wearied, worn, unrested one.

Martha her kindly watching keeps;  
 'Dear sister, yet our brother sleeps;  
 Say, that the soft repose is well;  
 Still, still that flushing cheek doth tell  
 Of fever'd slumber—and his breath  
 Moves tremulous the couch beneath.  
 Pain cross'd the sleeper's worn form now,  
 His dark hair shades too much his brow;  
 Yet, precious one, thus let it rest—  
 Repose for thee is surely best.  
 And Martha, wouldst thou speak again,  
 Of our blest mother's dying pain,  
 Too young my years the woe to retain?—  
 Say, did she wander in her thought,  
 Had her bright eye strange lustre caught?  
 And would she speak as they who dream,  
 When the long absent, present seem?'  
 The sleeper wakes—as still in pain—  
 'Lazarus, lean thee yet again,  
 Upon thy sister's faithful breast—  
 Tell, hath thine been a peaceful rest?'"

And so on, in the same strain. It is grateful to turn to poetry of a much superior order in the second work which we have mentioned for remark. Mrs. Hawkshaw has a considerable talent for sweet musical versification, which she employs in the expression of thoughts always healthy, often tender, and sometimes adorned with great beauty of illustration. There are some blemishes which may be easily corrected, and there is a want of mental grasp and comprehensiveness which unfits her for excelling in pieces of any great length; but there are indications of taste and imagination which, if this be, as we suppose, her first production, give no mean promise of future achievements. The following passage, which forms the beginning of the principal poem in the book, "*Dionysius*," will sustain this sentence:—

"What more will be thy prey?  
 Oh thou insatiate Time!  
 Which of the earth's bright cities next,  
 The temples of what clime,  
 Will thy foot trample into clay,  
 Or touch convert to ruins grey?  
 Thou hast crushed the gorgeous palaces  
 Of Shinar's ancient plain;  
 One shapeless mound alone is left  
 And thou and silence reign:—  
 Silence, though broken by the stream  
 O'er which there floated many a tone  
 Of revelry in ages gone.

"All, all, at length are thine,  
 City, and pyramid, and shrine!

Like the red simoom's burning blast,  
 Thy wing o'er Mizraim's land hath passed,  
 And Memnon's harp is silent now —  
 Strange land of wonders where the dead  
 Have silent cities of their own,  
 And men of generations fled  
 Dwell in their caverned tombs of stone.

"Still, frail as human works may be,  
 They have an immortality  
 That nations know not: ages yet  
 Shall the dark pyramids arise,  
 Keeping the secret of their birth,  
 'Neath Egypt's burning skies;  
 And many an empire pass away,  
 And nations crumble to decay,  
 Ere their last fragments mix with clay.

"The shrine outlives its creed. Who filled  
 Yon lonely carn upon the wild?  
 What hands that moss-grown altar placed  
 In the stone circle on the waste?  
 History now darkly tells the tale  
 Of bloody rites that there were done,  
 By white robed Druids to the sun.  
 And in the forests of the West,  
 That cast their shadows o'er the breast  
 Of deep Ontario's lake, or wave  
 By many an Indian hunter's grave,  
 Rise the green mounds of earlier time;  
 The work of nations, who are dead,  
 Past like the leaves the winds have shed.

"And still on Grecian hills and plains  
 Are roofless temples, priestless fanes,  
 All beautiful; as though decay  
 But touched them with a pencilled ray:  
 So autumn skies give colours bright  
 To forests which they come to blight.  
 The shrines are there, but Dorian flute  
 And Theban lyre alike are mute.  
 The shrines are there, but on that shore  
 The choral hymn is heard no more.  
 The fountain in the Delphian shade  
 May spring: but she, the enchanted maid  
 Who drank its vaporous magic, now  
 Sleeps with the nameless dead below."

One more quotation will present a specimen of the shorter poems.  
 It was written, we presume, in Manchester.

"THE EXILE'S SONG.

"I live upon the memory of the past;  
 Of the clear fountains and the woodland streams:

Oh! that their pleasant harmonies would last  
 That murmur still like music through my dreams;  
 For 'mid the crowded city, and its throng  
 Of busy men, what hath the child of song?

There is a voice, a deep and meaning tone,  
 When through the pine wood sweeps the winter's blast;  
 And there are visions in the clouds that throne  
 Themselves on rocks, when storms are gathering fast,  
 And the white avalanche prepares to leap  
 Down to the valley from its Alpine steep.

Give me for home, the mountain and the wild,  
 There 's health and freedom in its roughest gale;  
 This is no home for inspiration's child,  
 Amid the crowd with toil and commerce pale,  
 And these dark heavy piles which their coarse dreams  
 Embody forth—give me my own bright streams;

Give me the works of God: or if of men,  
 Let it be those who inspiration drew  
 From the deep solemn gloom of wood and glen,  
 And copied nature to their model true,  
 And loved to turn from their own works to trace  
 The purer forms from whence they caught their grace.

And give me nature's sounds;—can music's tones,  
 Fashioned by art, such thrilling feelings bring,  
 As when, through the cavern's fretted stones,  
 The low, deep waters, and the breezes sing:  
 Or when, across the wild and sullen sky  
 And leafless wastes, the autumnal gale sweeps by.

Mysterious ocean, in thy ceaseless roar  
 There 's a strange music of unearthly power,  
 As one long billow chases to the shore  
 Its dying fellow, in the midnight hour;—  
 Thine is a deeper voice than Gothic pile  
 From solemn organ sends down its long pillared aisle.

Keep, keep my heart, the treasures which thou hast  
 Of sounds and scenes that now have passed away,  
 Things far too beautiful on earth to last,  
 Earth that but holds her treasures for decay!  
 And let soft voices of the woods and streams  
 Come floating round me, though but in my dreams."

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#### CURSORY NOTICES OF NEW PUBLICATIONS.

Now "the winter is past, and the rain is over and gone," those who possess woodland property, and those who love to study the works of God, will stroll forth amidat the sylvan scenes with which our beloved country is richly adorned. To such persons "*A History of British Forest Trees, indigenous and introduced*," must be acceptable. Mr. P. J. Selby, F.L.S., has just published a beautiful octavo volume of five hundred and forty pages, in which he gives a concise "account of the various

forest trees, at present cultivated in Britain," highly "interesting to the general reader," and at the same time useful "as a sort of manual to the planter, and those interested in horticulture." The work is therefore at once popular and scientific, and is very extensively illustrated with nearly two hundred wood engravings of great truth and beauty. (Van Voorst.)

Mr. John Kitto, who is advantageously known to the public as the laborious and learned editor of "The Pictorial Bible," has commenced the publication of an important work, entitled "*A Cyclopædia of Biblical Literature.*" This work is to embrace Biblical Criticism and Interpretation, History, Geography, Archæology, and Physical Science, with the results of those learned researches which have of late years been prosecuted with so much zeal in this country, Germany, and the United States. In the execution of this plan, Mr. Kitto is assisted by various able scholars and divines, whose initials will be affixed to their respective contributions. The first part is now before us, which is printed in octavo, in double columns, and illustrated with wood engravings, like Dr. W. Smith's Dictionary of Greek and Roman Antiquities. In this part we recognize contributions from writers, whose theological opinions and competent learning are guarantees against "lax doctrine and doubtful speculation." We anticipate that, when completed, this work will take a very high place, if not the first, amongst Biblical Encyclopædias. (A. & C. Black.)

The series of "Illustrated Classics," issued by Messrs. Tilt & Bogue, has just received an important addition by the appearance of "*The Poetical Works of John Milton. With a memoir, and critical remarks on his genius and writings, by James Montgomery,*" 2 vols. 8vo. No living poet is better able than Mr. Montgomery to appreciate the opinions and poetical powers of our great Puritanic bard; and in his remarks he has very successfully vindicated him from the ungenerous attacks of Dr. Samuel Johnson. The typography of this edition is beautiful, and the wood engravings, of which there are one hundred and twenty, supply happy illustrations of the subjects, though in some the artist, Mr. Harvey, has felt, but not mastered the difficulty of reducing to form the splendid conceptions of Milton respecting the appearances of celestial and infernal beings. The volumes are bound with much taste, and form a pair of books that will be ornamental to any drawing-room or library table. (Tilt & Bogue.)

When members of the Church of England dare to publish declarations like this—"I hate the Reformation and the Reformers more and more,"—it is high time that all genuine Protestants should expound the principles and illustrate the benefits of "*The Protestant Reformation.*" This the Rev. Robert Ferguson has attempted in a *Tract for the People*, bearing that title, in which the characteristics and advantages of the Reformation are stated in a plain and impressive manner. This, like the other pieces of the same writer, is scriptural and acute, and deserves extensive circulation. (John Snow.)

The name of Henry Ainsworth is an honour and a defence to the Congregational churches. Possessed of learning, acuteness, and piety, that commanded the respect and tested the polemic skill of Bishop Hall, his critical labours won the applause of the first scholars of his age. "Ainsworth on *the Pentateuch, Psalms, and Solomon's Songs*, is a good book," said Dr. Doddridge, "full of very valuable Jewish learning; and his translation is, in many places, to be preferred to our own; especially in the Psalms." Two folio editions of these *Annotations* were published, one in 1627 and the other in 1639, both of which had become scarce. We rejoice, therefore, that an enterprising house at Glasgow has favoured the public by a new and improved edition in *two volumes*, comprising nearly fourteen hundred octavo pages. It is an improved edition, as the notes are at the foot of the pages to which they belong, and not at the end of each chapter, as in the folio edition. The style is neat, the form portable, and the work cheaper than the original copies. (Blackie & Son.)

## THE EDITOR'S TABLE.

LETTERS on Puritanism and Nonconformity. By Sir John Bickerton Williams, Knt., LL.D. F.S.A. 12mo. London: Jackson & Walford.

Tracts on the Errors and Evils of the Church of England. Second Series. By the Rev. W. Thorn, Winchester, as follow—Episcopal Confirmation Unscriptural and Pernicious.—Priestly Absolution in the Church of England.—The Book of Common Prayer Superstitious and Heretical.—The True Churchman's Peculiar Belief in the Thirty-nine Articles.—Ditto, do. do.—All Church People essentially Papists.—Puseyites the most Consistent Churchmen.—The Sin of Sanctioning the Church of England.—The Unscriptural Prayers of the Church of England.—The Impudent Priestcraft of Apostolic Succession.—The Church more Opposed to Dissent than to Immorality.—The Clergy the Chief Oppressors of the People.—The National Church a Mere Political Institution.—"The Communion of Saints!!" in the Church of England.—The Pernicious Influence of the State Church.—The Evils of Church Extension by National Taxation.—Pious Ministers in the Church no Argument for attending it.—Cottage Questions for Clerical Visitors.—The State Church the Chief Cause of National Discord.—The State Church the Chief Hindrance to the Gospel.—The Surprising Ignorance of Many Devout Episcopalians.—The Accommodating Consciences of Enlightened Episcopalians.—The Sectarian Tactics of the National Clergy.—The Approaching Doom of the National Establishment.—Supplement.—A Faithful Address to all Candid Conformists. 12mo.

On the Old and New Covenants. By D. Russell, D.D., Dundee. Second edition, enlarged. 12mo. Glasgow: James Maclehose.

The Life of William Wilberforce. By his Sons, Robert Isaac Wilberforce, M.A., Archdeacon of the East Riding, and Samuel Wilberforce, M.A., Archdeacon of Surrey. New edition, abridged. 12mo. London: Seeley, Burnside, & Seeley.

Outlines for the Pulpit; or, Short Illustrations of Select Texts for Evangelical Discourses. By Adam Thomson, D.D. 12mo. Edinburgh: Oliphant & Son.

Lectures on the Epistle of Paul the Apostle to the Romans. By Thomas Chalmers, D.D., LL.D. In four vols. 12mo. Glasgow: William Collins. London: Hamilton & Co.

Anglo-Catholicism not Apostolical; being an Enquiry into the Scriptural Authority of the Leading Doctrines Advocated in the "Tracts for the Times" and other publications of the Anglo-Catholic School. By Lindsay Alexander, M.A. 8vo. Edinburgh: Adam & Charles Black. London: Longman & Co.

Dictionary of Greek and Roman Biography and Mythology. Edited by William Smith, LL.D. Illustrated by numerous engravings. In monthly parts. 8vo. Parts I. II. London: Taylor & Walton.

Cyclopedia of Biblical Literature. By John Kitto, Editor of "The Pictorial Bible," assisted by various able scholars and divines. 8vo. Part I. Edinburgh: Adam & Charles Black. London: Longman & Co.

Lamentations in Ramah Hushed; or, the Consolations which the Gospel affords to Bereaved Parents. By D. K. Shoebotham, Dundee. 18mo. Glasgow: James Maclehose. London: Hamilton, Adams, & Co.

The Bill or the Alternative; A Letter to Sir James Graham, M.P. By Henry Dunn. 8vo. Ward & Co.

A Plea for Liberty of Conscience; A Letter to Sir James Graham. 8vo. By J. H. Hinton, M.A. Houlston & Stoneman.

An Analytical Digest of the Education Clauses of the Factory Bill. 8vo. London: James Dinns.

A Portrait of William Tyndale, the venerable translator of the Bible into English. Engraved from a very old painting in the possession of G. Offer, Esq., Hackney. 4to. London: Tilt & Bogue.

Fox's Book of Martyrs. By the Rev. John Cumming. Part XXII. 8vo. London: G. Virtue.

The Scenery and Antiquities of Ireland Illustrated. By N. P. Willis, Esq. Part XXIII. 4to. London: G. Virtue.

Questions on the Book of Bible Characters. By Charles Baker. London: Sampson Low.

An Exposure of Female Prostitution in London, Glasgow, &c. By William Logan, City Missionary. 12mo. Glasgow: G. Gallie. London: Ward & Co.

Exercises on Geography and History of the Countries and Nations of the Old and New Testaments. By Joseph Hay, A.M. 12mo. Edinburgh: Oliphant & Son.

The Tongue. London: Religious Tract Society.

Millington's Magazine for the Young. Published Monthly. Edinburgh: John Menzies.

Sketch of Popery. 32mo. London: Religious Tract Society.

"The End of Controversy," being Strictures on Dr. Milner's Work in Support of Popish Errors, entitled "The End of Religious Controversy." By W. McGavin, Esq. 32mo. London: Religious Tract Society.

Electricity: its Phenomena, Laws, and Results. London: Religious Tract Society.

Useful Hints to Teachers under the Direction of the Home and Colonial Infant School Society. 12mo. London: James Nisbet & Co.

A Plea for the Weekly Observance of the Lord's Supper. London: Ward & Co.

The Principles and Constitution of the Church of Christ. By the Rev. H. W. Williams. London: Ward & Co.

## LITERARY INTELLIGENCE.

We beg to direct the attention of our reader to a bill stitched up with the present Magazine, containing the plan of "THE WYCLIFFE SOCIETY, for the Reprinting of a Series of Tracts and Treatises intended to Promote the Reformation of Religion in these Realms, according to the Holy Scriptures. With Historical, Biographical, and Epistolary Documents Illustrative of the Controversy." We regard this as a noble effort to rescue from oblivion the testimonies of the true Protestants of our country, and to make the present generation understand the reasons for which they suffered the loss of all things. If Nonconformists are not dead to the memories and worth of their illustrious forefathers, they will give this interesting proposal their liberal and effective support.

Nearly ready, The Existence and Agency of Evil Spirits. Being the Congregational Lecture for 1842. By the Rev. Walter Scott, President of Airedale College.

Early in May will appear "Letters written during a Journey to Switzerland in the Autumn of 1841." By Mrs. Ashton Yates.

In the press, A Memoir of the late Greville Ewing, Minister of the Gospel, Glasgow. By his Daughter. In one volume, 8vo, with a Portrait.

Shortly will be published, The Third and Cheap Edition of the Martyr of Erromanga; or, The Philosophy of Missions, Illustrated from the Life, &c. of the Rev. J. Williams. By the Rev. J. Campbell, D.D.

Also, second edition of Letters on Missions. By the Rev. W. Swan.



## CHRONICLE OF BRITISH MISSIONS.

## HOME MISSIONARY SOCIETY.

THE Twenty-fourth Anniversary Services of the Society will take place in the following order.

On Wednesday evening, the 3d of May, the Rev. Algernon Wells, one of the Secretaries of the Congregational Union, will preach the Annual Sermon, in Falcon Square Chapel, (Dr. Bennett's,) the service to commence at half-past six o'clock.

On Tuesday Evening, the 16th, the Annual General Meeting of the subscribers and friends of the Society will be held in Exeter Hall. WILLIAM ALERS HANKEY, Esq. will preside. The chair to be taken precisely at six o'clock.

On the morning of that day, an open Conference Meeting of the town and country directors, and of other ministers and friends of the Society, will be held in the Congregational Library. Various subjects of importance connected with Home Missions will be brought before the Meeting. The business will commence at ten o'clock.

SERIOUS QUESTIONS RESPECTING THE HOME MISSIONARY SOCIETY, AS TO ITS  
FUTURE OPERATIONS.

1st. How can we account for the fact, that the appeals made to the churches for help during the past year, by the Directors of the Home Missionary Society, have been so inadequately responded to?

Has it been owing to the pressure of the times?

Has it resulted from increased activity in the localities of the different churches, thus lessening their ability to go beyond them?

Has it arisen from ignorance of the real state of their own country as to its moral condition?

2nd. What is the Society to do during the next year, seeing that its regular expenditure is about £2000 more than its regular income?

Which would be the proper course for the Directors to pursue? To retain the present number of agents—or to reduce the number in proportion to the income.

Is England in such a state of religious prosperity, that the Home Missionary Society may safely and wisely give up one-fourth of its stations?

3rd. Is it an honourable or creditable position for the Home Missionary Society of the Congregational denomination to occupy—not only to be unable to comply with numerous applications for missionaries, but to be actually in danger of being compelled to give up a large number of the agents now connected with it?

Are the churches so few and feeble that they cannot aid an institution that spreads the Gospel, in connexion with views of church polity which they themselves believe to be scriptural?

Or have they become indifferent to the great truths which they have received from their fathers?

4th. If the Home Missionary Society should be obliged to give up 150 villages, in which these missionaries at present labour, is their any other agency that can supply their places, or shall they then be deprived of the Gospel?

Can county associations, or neighbouring churches, supply this lack of service? If they had been able to do so, is it likely that the Home Missionary Society would ever have sent missionaries to those stations?

5th. Does the present rapid spread of error throughout this country lessen or increase the obligation of Christians to aid the Home Missionary Society?

Who are the only preachers of the truth in hundreds of parishes where dangerous errors are taught?—Home Missionaries. Who have been successful in keeping many

thousands of the poor villagers from the injurious influence of Puseyism, by bringing them under the sound of the Gospel?—Home Missionaries. Who are at present most loudly denounced by the high church clergy in rural districts, as obstacles in their path of domination and error?—Home Missionaries. Who have been instrumental in directing, encouraging, and protecting, many of the poor villagers, who were ready to be crushed by priestly and aristocratic power, because they would not act contrary to conscience in religious matters?—Home Missionaries.

"6th. Have those churches, which are able to assist all our denominational institutions, attended to the law of proportion in giving help; or have they been so zealous and liberal in supporting other objects of Christian benevolence, that *nothing* has been done for the destitute districts of their own country?

"7th. How can the help that is required to evangelize Ireland, our colonies, and the world, be obtained unless the Gospel spreads more widely at home? How can the increasing demands for all these objects be met unless new churches are formed? How can this be done unless Missionary efforts be increased? How can these efforts be enlarged, if county associations and the Home Missionary Society do not increase the number of their agents?

"8th. Is there not laid on all real Protestants at this time a solemn obligation to assist every measure that tends to destroy the power of the man of sin, whether it appears in the shape of Puseyism or Popery?

Can any better plan be carried out than that which God has been pleased to institute—the faithful, simple, earnest preaching of the Gospel? And if there are men of God ready to labour, and people ready to hear them, and if God is ready to bless their preaching, is it not the duty of every Christian to assist in sending forth these labourers into the vineyard?

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#### IRISH EVANGELICAL SOCIETY.

THE Annual Meeting of this branch of British Missions will be held at Finsbury Chapel, on Tuesday evening, May 9th. CHARLES HINDLEY, Esq. M.P. has engaged to take the chair at six o'clock. We would take the liberty of strongly recommending this important institution to the liberal support of our readers. It is too well known and too highly appreciated to need any eulogy from us. But there never was a period when its efforts were more needed, not only on account of the opposition it has to contend with from Popery, but also from the rapid and alarming increase of Puseyism in the Protestant establishment. Whilst the people having, to a considerable extent, put from them the cup of intoxication, they are more ready, and in some instances anxious, to receive and to drink of the cup of salvation. It is hoped, therefore, that the approaching annual meeting will afford a clear demonstration of the solicitude of British Christians and British churches to diffuse the genuine principles of our Protestant faith throughout that interesting but superstitious portion of our empire.

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#### COLONIAL MISSIONARY SOCIETY.

THE Annual Meeting of this Society will be held on Friday evening, May 12th, at Finsbury chapel. Right Hon. VISCOUNT MORPETH will take the chair (D.V.) at six o'clock.

CANADA.—The following report of his stations and labours, by Mr. Byrne, will be read with interest, not only as it narrates the labours and efforts of a faithful, devoted

brother, but as it contributes to illustrate the state and progress of society in the midst of which they are prosecuted. It is in the highest degree important and desirable that the most complete and accurate information on the state of our colonies should be circulated among the Congregational churches of this country, both to excite interest in missions to those rising settlements; and to guide aright the views of many brethren who may have entertained thoughts of emigration.

*"Report from March 16, 1842, to February 16, 1843.*

*"L'Original, Feb. 18, 1843.*

"MY DEAR SIR,—Through my beloved brother Wilkes, I again proceed to the task of sending another report. Eleven months have elapsed since I last communicated; I should much rejoice if I could report large success. This, however, I am unable to do. Still I trust that the seed scattered is beginning to vegetate, and by patient and persevering effort the fields may become white unto the harvest.

"During my ministry in this locality, forty-four members have been received into fellowship; sixteen the first year, seventeen the second, six the third, and five the last. Of that number one is deceased, and four have removed; so that thirty-nine only remain, and a few of that number are at a considerable distance, so as to preclude frequent communion. At the commencement of the present year I held a protracted meeting in this village for a week. Its commencement was encouraging, but the severe weather deranged the attendance, and I was obliged to close. I have just concluded a series of meetings held in another part of my station, viz., Vankleeck Hill. I commenced and carried on the whole alone for nine evenings, on which occasions, except when the weather was severe, I have been favoured with a large attendance. What the result will be I cannot say; but I indulge the hope that the Spirit of God is operating upon several minds. In this locality I apprehend much good will be done. I preach there once a fortnight, sometimes oftener, and almost always to large congregations. Indeed there, and in the village of Hawkesbury, there are grounds for expecting an increased attendance. The three points of my location are in the form of a triangle. Two of them are in the front of the Ottawa River, viz., L'Original and Hawkesbury, the other is back eight miles, viz., Vankleeck Hill. For many months I have supplied these places regularly on the Sabbath. Every Lord's day I preach three times, and travel generally about twenty miles.

"Since I last wrote we have commenced building another congregational chapel, and it is probable a third will be erected in the course of a year or two. On the 4th of last July I laid the foundation-stone of the building adverted to, in Hawkesbury village. In many respects it will be superior to that in this place. The work is still going on, and the building will probably be opened for public worship next July or August. When this is accomplished, I think my largest congregation will assemble there, and, for many reasons, the minister should reside in that neighbourhood.

"Another part of my charge, you are aware, is at St. Andrew's. There, and at Point Fortune, I have generally a good attendance. At the former place, unfortunately, there is much bickering among some, and I see but little prospect of much being effected there until we have a labourer on the spot. There is a Union Chapel for the use of Baptists and Congregationalists, but all along there has been an unpleasantness, which a separation only can remove,—at least, this is my impression. There, however, I am well received, and many often urge me to reside among them.

"In journeying to Montreal, I sometimes preach at Petite Brule, where I always find several anxious to hear the word of God. During the year I have visited other places, when I have advocated temperance societies, and preached the Gospel. I have endeavoured to visit from house to house as frequently as possible. My list of

visits is as large as usual, but I thought it needless to present it on this occasion. For the same reason I have not enumerated the number of tracts distributed, sermons preached, &c. From the first I have taken an active part in distributing the *Harbinger*. At present thirty-six copies are in circulation in this locality. My Bible classes are not so well attended as they used to be; indeed, I apprehend they cannot be continued to any great extent.

"I am thankful that one of our members has left us for the Theological Institute at Montreal. On March 23rd, Norman McLeod first intimated to me his wish to enter the Christian ministry. I immediately took him by the hand, conversed and prayed with him, and at length proposed him for our institute, when he was received, and after being commended to God by the church, he entered on his studies early in September. He was brought to the knowledge of the truth, under my ministry, in the winter of 1840, and has been under some degrees of training ever since, although not with special reference to the ministry. I pray and hope that God will qualify him for great usefulness in his church.

"In the spring of last year I took a tour to the west of this province, on a begging excursion, when I not only reaped liberally, but had the pleasure of meeting several brethren, and securing new friends. In this trip, which lasted above five weeks, I advocated temperance and preached as frequently as possible. At Toronto I supplied brother Roaf's pulpit for two Sabbaths, and preached in the week; I received a cordial welcome, and was much delighted with the state of things in this moral field. I experienced much kindness from Mrs. Roaf and other friends, and from the interest manifested in my labours, I felt encouraged. I was much delighted with Mr. Lillie, who paid me the attentions of a gentlemen and a beloved brother. Indeed, had it not been for circumstances, I would gladly have prolonged my stay. At Niagara, I succeeded in my begging tour, and found several friends. Here I perceived an important station for Christian labour, and did providence point it out as the path of duty, there is no spot in Canada that I would prefer to it. I visited also St. Catherine's, Kingston, Brockville, and other places, and although fatigued, was much delighted.

"During the last year, the people in the surrounding neighbourhood have raised, by sales and subscriptions, for the Bible and Tract Societies, nearly £40. This shows the growth of a proper spirit in relation to religious institutions. I wish I could state that subscriptions to my salary were augmenting, but this I despair of at present.

"You will perceive by the *Harbinger* that the Mormons have obtained a footing in this neighbourhood. This I regret; and on this ground, and from other circumstances, I have been much tried; but I trust that all my trials may lead me more to God, humble me for sin, make me more watchful and prayerful, and stir me up to holy activity.

"In previous communications I have intimated the propriety of removing me to some other station. This, of course, must depend upon circumstances. A younger brother might be wholly sustained here. Wherever providence directs my steps I am willing to go.

"Fearing that I may be tedious, I shall now close my report, craving an interest in your prayers that God may qualify me for future usefulness, and bless my imperfect services,

"I am, dear Sir,

"Yours, in Christian love,

"JAMES J. BYRNE.

"Rev. Algernon Wells."

The mission to Brockville of the Rev. James Drummond, late of Ratcliffe, London, appears to have commenced under circumstances most satisfactory and hopeful. The following extract from a letter of that beloved brother shows how the errors and controversies of the parent land are transferred, as it were entire, to the distant colonies; and that the Puseyism of Canada renders a faithful evangelical ministry to counteract it no less necessary than that of England.

*Extract of a Letter from Rev. J. Drummond, dated Brockville, March 18th, 1843.*

"We are progressing steadily in this town, while we are advantageously acting upon the villages. Our sabbath morning congregation is respectable, but the evening is crowded, and chiefly with men. We have been denounced on each side, alike by Presbyterian and Episcopalian; but the more they oppose us the more we are multiplying and increasing. The Presbyterian place is almost deserted, and it is reported that the minister is to leave in May. The Episcopalian is a thorough Puseyite, and gives himself out as some great one, the only minister of Jesus Christ in the town, all others being impertinent and wicked intruders. He has honoured us by frequent and violent attacks from the pulpit; this has only induced the curious to come and see what kind of people we are; and the consequence is a weakening of public confidence in the truth of his statements. He edified his congregation lately, by taking up a newspaper to the pulpit; and after reading some extracts relative to good that has been done by dissenters, he controverted the position in great wrath; and told them, that not only was the first martyr's blood shed in England by them, but that all the heresies that disgraced the page of ecclesiastical history had arisen from them; and concluded by warning his hearers against them, entreating them that they would not sin against God by contributing anything to our new building, and to rest assured there was only one true church, and no salvation without its pale."

## TRANSACTIONS OF CONGREGATIONAL CHURCHES.

ANNUAL MEETING OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.—The Committee has secured the use of Crosby Hall, Bishopgate Street, for the annual meetings of the Union. This venerable building is most conveniently situate in point of locality, and affords ample accommodations for the proceedings, and is besides recommended by interesting recollections of Nonconformist history.

In Crosby Hall, therefore, on Tuesday, the 9th of May, the assembly will meet punctually at nine o'clock. The Rev. J. REYNOLDS, of Romsey, in the chair. The adjournment of the meeting will be proposed at half-past two o'clock, and at three a cold entertainment will be prepared in the Congregational Library for the officers and delegates of county or district associations, &c., to the annual assembly. This will be a most convenient arrangement with reference to the meeting of the Irish Evangelical Society, in Finsbury Chapel, at six o'clock. Tea will be prepared for the brethren before they leave the Library for Finsbury Chapel.

On Friday morning, May the 12th, the assembly will meet again in Crosby Hall, at the same hour. The adjournment will on this day also be moved at half-past two o'clock, and the brethren will be welcomed at the Library to similar entertainment as on Tuesday, to facilitate their attendance at the meeting of the Colonial Missionary Society, which will be held in Finsbury Chapel. Chair to be taken at six o'clock precisely, by the Right Hon. Lord Viscount Morpeth.

ARRANGEMENT FOR THE CONGREGATIONAL LECTURE FOR 1843.—The committee of the Congregational Library, in compliance with suggestions from several quarters, have determined to alter the time for the delivering of their annual lecture from the hurry and excitement of the spring to a more leisurely season, the close of autumn.

The lectures, therefore, for the present year, will commence in the last weeks of October. The Rev. ROBERT HALLEY, D.D., of Manchester, has undertaken the series, and has selected a theme of deep interest at the present time, "THE DOCTRINE OF THE SACRAMENTS." We are also happy to announce that the Lectures for 1842, by the Rev. Walter Scott, on "The Existence and Agency of Evil Spirits," are nearly ready for publication.

**RESOLUTIONS OF THE CONGREGATIONAL UNION ON THE FACTORIES' EDUCATION BILL.**—At a Meeting of the Committee of the Congregational Union of England and Wales, held on Tuesday, the 4th of April, B. Hanbury, Esq. in the chair, the following resolutions were unanimously adopted, upon consideration of a Bill now before Parliament, entitled, "A Bill for Regulating the Employment of Children and Young Persons in Factories, and for the Better Education of Children in Factory Districts."

"I. That the Members of this Committee have brought to the consideration of this Bill all the sentiments and solitudes of most sincere friends of its professed object,—the religious education of the young,—yet they cannot but regard the provisions of this measure with deep alarm, and strong disapprobation.

"First. As Protestant Dissenters.—Because in respect to the education of the people, the Bill places all Dissenters under heavy disadvantages. It will be impossible that a Dissenter should be a Teacher, and all but impossible that a Dissenter should ever be a Trustee of any school established by the act; while should Dissenters find themselves unjustly compelled by this exclusive scheme to establish separate schools at their own cost, after paying the tax levied for the government schools, even then education in such schools will not form a legal qualification for factory employment, unless they shall be reported by inspectors, not likely to regard them with favour, to be 'efficiently conducted.'

"Second. As Friends of British Freedom.—They object to the enormous increase of irresponsible church power conferred under this Act, at a time when such power is most dangerous.

"Third. As Evangelical Christians.—They deprecate, especially in these days of Anti-Protestant doctrine and feeling, in the Church of England, the extended and compulsory use, in schools sustained by general taxation, of that most erroneous formulary, the Church Catechism, in which the doctrine of sacramental religion and salvation is so plainly taught.

"Fourth. As sincere Friends of Education.—They strongly protest against the education of the people being placed so exclusively under the control of the clergy, a body of men long the avowed opponents of general education; and never, till this time, its advocates and supporters.

"Fifth. As Friends of the Poor, especially of the Dissenting Poor.—They object to the education of their children being made a matter of the stringent compulsion enforced by this law,—as in many cases there will be no choice of schools for their children in the power of parents,—in all cases there will be heavy penalties on parents or non-attendance of their children,—a school certificate will be made a legal qualification for factory employment,—and, in the government schools, the children of Dissenters will be compelled to learn the Church Catechism, which they cannot recite with truth, or to be registered and separated as Dissenters in the view and scorn of all the school, and of the hostile clerical trustee.

"Sixth. As those attached to the great principle of the British Constitution,—"that the people shall not be taxed without their own consent."—They decidedly object against a system worked throughout by force of law,—allowing no popular voice in the laying of the School Rate,—no suffrage of the rate-payers in the choice of the Trustees,—no control over the expenditure and application of the funds.

"Lastly. As Advocates of the Equal Rights of Christians of all Denominations.—They repudiate this measure, as an additional instance of that system of partial legislation, in which one religious body is unduly favoured at the expense of all others, so as to produce on the one hand a spirit of domination, and on the other of discontent, the peace of the country being thus disturbed, and the interests of true religion grievously injured.

"II. On all these grounds this Committee recommend vigorous opposition against the many very objectionable provisions of this Bill, which to be successful must be prompt and universal. The Committee recommend Congregational Petitions to Parliament, and especially Petitions from Sunday Schools; as no class of the people have so strong a claim as gratuitous Sunday School Teachers, to be heard against a measure calculated, in various ways, to interfere with and destroy their invaluable labours."

CLOSE OF THE BLACKBURN INDEPENDENT ACADEMY.—Nearly thirty years ago the vigorous efforts of the Lancashire Congregational Union, to supply the moral wastes of the north western provinces with the means of grace, revealed the fact, that an academical institution was necessary in that district to secure an adequate supply of well-trained young men for itinerant and pastoral labour. Impressed with the adaptation of our valued friend, the Rev. Dr. Fletcher, now of Stepney, but then of Blackburn, to the duties of president of such an institution, it was for his convenience located in that town, where it has been continued since his removal to the metropolis under the successive presidency of Dr. Payne, of Exeter, and Mr. Gilbert Wardlaw, who has continued his office until now. It has long been felt that the institution had suffered in various respects by its unfavourable locality, and therefore it was in 1838 determined to remove it to the immediate neighbourhood of Manchester. Seven acres of land were purchased, two miles south of that town, and there by the largest effort of public munificence ever yet displayed for such a purpose by the Congregational body, *the Lancashire Independent College*, a noble pile, has been reared, and before this appears in public will have been opened for the purposes to which it is devoted. The constituents met therefore for the last time at Blackburn on Thursday, April 20th, 1843; when the Rev. R. Slate, of Preston, was called to the chair, and, amongst others, the following resolution were unanimously adopted:—

"Resolved,—

"That this constituency feels constrained before separating to record with gratitude to God, and with respectful remembrance of the deceased donor, the valuable aid afforded to this Institution by the late Roger Cunliffe, Esq. during his life, and perpetuated since his death in the legacy of £100 a year, bequeathed by him to its funds.

"That the acknowledgments of this constituency be presented to Mrs. Cunliffe, relict and joint executrix of the late Roger Cunliffe, Esq., and to Roger and James Cunliffe, Esqrs., co-executors, for the efficient execution of the will of the testator in behalf of this Institution.

"That this constituency presents its respectful and cordial thanks to those residents in Blackburn and its vicinity, who have so warmly and steadily availed themselves of the opportunities afforded by the location of the Institution in their midst, to foster its various interests and to promote its general efficiency. And that it tenders to Mrs. Cunliffe, specifically, the assurance of its grateful recollection of the important assistance she has rendered, and of its most respectful and affectionate sympathy with her while witnessing the removal from her immediate neighbourhood of an Institution whose rise and progress have been to her objects of such deep spiritual interest.



"Resolved,—

"That in parting from the Rev. Gilbert Wardlaw, A.M., and Mr. Daniel Burgess Hayward, the late Tutors of this Academy, the former of whom gave in his resignation in February, 1842, and the latter declined the chair of General Literature, which was urged on his acceptance by the Educational Committee of the Lancashire Independent College, this constituency feel bound to give publicity to the following extracts from the Minutes of the Committee's proceedings in reference to those two honoured brethren.

"At a Meeting held at Liverpool, April 5th 1842, when the resignation of Mr. Wardlaw was read, it was resolved, that the Committee cannot anticipate the termination of the Rev. G. Wardlaw's connexion with this Institution without expressing their deep sense of the value of the important services rendered by him during a period of fifteen years, and of the ability, propriety, and delicacy which he has uniformly displayed in the cases of difficulty which have occurred while the Academy has been under his management. They beg, at the same time, to assure him of their sincere sympathy, under the affliction which has occasioned his retirement, to tender him their warmest wishes for his future comfort and usefulness.' And, at a meeting held in Manchester, April 5th, 1843, it was resolved, 'That, in the prospect of closing their connexion with Mr. D. B. Hayward, the committee take this opportunity of expressing to him their high sense of his eminent attainments and abilities—of his ardent zeal and devotedness to the interests of the students—and of the valuable services he has rendered to the institution during the period he has held the Classical Tutorship, namely, eleven years.'

"Resolved,—

"That to give the wider circulation to these resolutions, the Editors of the Congregational and Evangelical Magazines, and of the Patriot Newspaper, be requested to insert them in their several periodicals.

"R. SLATE, *Chairman*."

INTENDED NEW CHAPEL AT HERSHAM, IN THE PARISH OF WALTON-ON-THAMES, SURREY.—In the year 1839, the Directors of the Home Missionary Society were induced to send an agent to labour in this locality.

At Michaelmas, in the above year, Mr. A. E. Lord commenced his work among the people, and has continued it up to the present time amidst many difficulties, yet not without some delightful indications of Divine approval and blessing.

Stated religious services were begun in a room belonging to a public house, which is capable of holding one hundred and fifty persons. This room, during the first winter, was crowded to excess, and great inconvenience was felt, both by minister and people, from the heated and impure atmosphere of the place. Under these circumstances, a more suitable place of worship was deemed desirable and necessary, and efforts were repeatedly made to purchase a piece of ground whereon to build a chapel; but from various reasons, which it is needless to mention, these efforts were as often frustrated.

At length an esteemed friend on this station effected the purchase of a small freehold property, the best portion of which, comprising a fine frontage of seventy feet, most admirably and eligibly situated, he presents as a gift for a chapel site, with an additional gift of £50 towards the erection of the building.

Designs and estimates have been obtained, and it is ascertained that to erect a neat circular chapel, with gothic windows, capable of holding three hundred persons, a sum exceeding £500 is required.

Two hundred pounds of this amount friends on the spot are pledged to raise among themselves and in the neighbourhood; to obtain the remaining sum, this appeal is made to the public. As the building cannot be commenced till the sum of

£500 is actually raised or promised, it is arranged, that all monies collected for this object shall be placed in the hands of the Secretaries and Treasurers of the Home Missionary Society, who have kindly engaged to receive and dispense the same in that manner which shall be deemed best adapted to secure the accomplishment of the above object. It is earnestly hoped that this appeal will meet with a prompt and cordial response.

The parish of Walton-on-Thames, at the last census, contained a population of about two thousand five hundred souls, nearly half of which reside in the immediate neighbourhood of the site of the proposed chapel. Within two miles of the spot, there is a population of between three and four thousand; and within three miles the population amounts to nearly six thousand souls, whose moral and spiritual destitution, with but few exceptions, is extreme.

Within this radius there is no dissenting chapel, either Independent or Baptist; the Wesleyans have one small chapel, which will not seat more than one hundred persons; there are five churches, yet, were they all filled, not more than one-third of the population could be accommodated.

As a proof of the anxiety of the people to retain the Gospel among them, it ought to be stated, that during the second year of Mr. Lord's labours, they remitted the sum of £39 5s. to the Home Missionary Society, besides paying a high rent for the room where they worship.

#### MEETINGS OF COUNTY ASSOCIATIONS.

**CUMBERLAND ASSOCIATION OF CONGREGATIONAL CHURCHES.**—On Wednesday, April 19th, the half-yearly meeting of the Cumberland Association of Congregational Churches was held at Workington, in that county. Ralph Foster, Esq., of Whitehaven, occupied the chair of the public meeting; and the assembly was addressed by him, by the Rev. J. Reeve, of Aspatria; the Rev. J. C. Potter, of Whitby; the Rev. H. Wight, of Carlisle; and the Rev. R. Wilson, of Cockermouth. This association has recently been re-organised; and it is hoped will be the means of large religious benefit to this desolate county. At their meeting for business, the Association deemed it their duty to take the iniquitous clauses of the Factory Bill into consideration, and as the result, a petition was drawn up and signed by the several members; while at the public meetings their enormities were exposed, and their object and tendency denounced.

**DORSET COUNTY ASSOCIATION.**—The Spring meetings of this Association were holden at Beaminster, on the 18th, 19th, and 20th of April. The Rev. Thomas Seavill preached on Tuesday evening, and the Rev. Richard Keynes, on Wednesday morning, after which the Lord's supper was dispensed. A public meeting was held in the evening, when Reports in reference to the Association and Sunday School Union for the county were presented, and various addresses delivered. The business of the Association occupied the ministers and delegates on Thursday morning; and, in the evening, a public meeting of a devotional character, with short addresses, concluded the convention. The attendance and collections were encouraging. At the business meeting, a petition against the educational clauses of the Factories' Bill was adopted and signed by the ministers and delegates; together with a vote of thanks to the editor of the Patriot, for the noble stand he has taken in opposition to this most obnoxious bill.

#### REMOVAL.

We are happy to announce that the Rev. R. Alliot, D.D., late of Nottingham, has accepted the unanimous invitation of the church and congregation at York Road Chapel, Lambeth, to become their pastor, and will enter upon his stated labours there on the first Lord's-day of the present month. Those who know how univer-

sally our brother is regarded in the town and county of Nottingham, and who have witnessed the regrets expressed at his removal, can best appreciate the noble sacrifice he is making to establish that newly-organized Christian society, and will give him what we are sure he will highly value, their sympathy and prayers.

## ORDINATION.

On Thursday, April 20th, the Rev. Thomas G. Potter was ordained to the pastoral office in the Congregational Chapel, Workington, Cumberland. The Rev. Jonah Reeve, of Aspatia, introduced the services of the evening by reading the Scriptures and prayer. A discourse explanatory of the Congregational principles was delivered by the Rev. R. G. Milne, A.M., of Whitehaven; the questions were proposed by the Rev. W. Brewis, of Penrith; and the ordination prayer was offered by the Rev. S. Peel, of Workington. In the evening, after the reading of Scriptures and prayer by the Rev. T. W. Hinds, of Maryport, the charge was delivered by the Rev. J. C. Potter, of Whitby; and the address to the church and congregation by the Rev. R. Fletcher, of Manchester. Fifty-five years have nearly elapsed since a similar service was held in this town. The venerable pastor with whom Mr. Potter is now associated having, during that long period, discharged the duties of "a good minister of Jesus Christ" to this church. The congregation was most numerous, and the effect of the services delightful and hallowed.

## MISCELLANEOUS INTELLIGENCE.

## BURNING OF BIBLES BY ROMANISTS IN CANADA.

THE zeal of the emissaries of Rome appears just now to outrun their wiliness and caution.

The following particulars, which cannot fail to interest our readers, we select from the two last numbers of *The Harbinger* a Canadian monthly journal, published under the sanction of the Congregational churches in that colony.

About the middle of October last, a Mr. Telmont, a missionary of the Jesuits, who also bears the name of Oblats, with one or more associates, came to Corbeau, in the township of Champlain, where the Roman Catholic church is located, by direction of the Romish bishop of Montreal.

On their arrival they commenced a protracted meeting, which lasted several weeks; great numbers of Roman Catholics from this and the other towns of the county attended day after day; after the meeting had progressed several days, and the way was prepared for it, an order was issued, requiring all who had Bibles or Testaments to bring them in to the priests, and lay them at the feet of the missionaries. The requirement was generally complied with, and day after day, Bibles and Testaments were carried in; and after a sufficient number was collected, they were burned. On the 27th of October, Telmont, who was the prominent man in all the movements, brought out from the house of the resident priest, which is near the church, as many Bibles as he could carry in his arms at three times, and placed them in a pile, in the open yard, and then set fire to them and burned them to ashes. This was done in open day, and in the presence of many spectators. The number burned altogether is not accurately ascertained; more than an hundred, no doubt; perhaps two or three hundred.

The Canadian Roman Catholic population of the county had become, since the rebellion in Canada in 1838, very large, amounting probably to some thousands. In the town of Champlain alone there are more than a hundred Roman Catholic families. For several years the different town Bible Societies have been in the habit of supplying those of them who could read with Bibles, in common with other destitute

families. In 1841, there was a thorough supply of the Canadian as well as other destitute families in most if not all the towns in the county. And in Champlain, New York, alone about sixty Roman Catholic families were supplied with French Bibles. During this Popish protracted meeting, the president of the town Bible Society, learning that the Roman Catholics were carrying in their Bibles that they might be burned, took with him Silas Hubbell, Esq., a respectable lawyer of the town, and waited on the priests at the church, and requested that, inasmuch as the Bibles had been given by the different town societies, they should be returned to the donors, and not destroyed. Telmont, with whom they had the interview, replied to their request by saying, that it was out of their power to comply, for they had burned all they had received, and intended to burn all they could get. It was but a short time after these gentlemen parted from Telmont, and returned home, that the public Bible bonfire, of which we have spoken, took place. The day but one before their meeting closed, the Romish bishop of Montreal landed at Rouse's Point, from the steamboat, and was received and escorted by a large procession on horseback to Corbeau. On the 8th, the last day of the meeting, he administered the sacrament to immense crowds; and there is no question but the bishop gave his sanction to all the sacrilegious acts of Telmont and his associates.

These facts were ascertained and attested by a committee of four citizens of Champlain, who were appointed by a large public meeting to examine and report on this transaction.

The proceedings of these missionaries are thus described in the *Montreal Minerve* of November 7th, except that no mention is made of the actual burning of the Scriptures.

"We are happy to announce to our fellow-citizens the consolations resulting from a mission which has been performed by the Rev. R. P. Oblats, to the Canadians living upon the left bank of the Champlain. The Romish bishop of Montreal, who is an eminent man of God and the country, did not hesitate to detach two of his missionaries that they might fly to the succour of those who had upon him the double claims of brethren and children. Those good Canadians have worthily responded to these invitations of grace. Young girls were seen walking long distances to take part at the mission, and returning with their feet bleeding and their limbs swollen with fatigue. Young women left their homes on foot, with their infants in their arms, and walked six leagues to the confessional. All sorts of sufferings and fastings testified the ardent desires which they had to receive the words of life. The Protestants of every sect living in the midst of them had distributed Bibles in all their houses where they would accept them. Upon the advice which was given them, that these were only sacrilegious counterfeits of the Word of God, these Roman Catholics brought to the feet of the missionaries all the copies which had been given them. Fifty or sixty persons, whom this seduction had led away from the faith, have re-entered the bosom of the Roman Catholic church."

This atrocious act has excited just indignation amongst the Protestant community, and the public journals have loudly reprobated its profanity.

The *Mélanges Religieux*, a Roman Catholic periodical published in Montreal, by the Rev. Mr. Prince, under the eye of the Roman Catholic bishop of that city, has referred to one of those papers in the following sneering tone.

"The *Herald* is truly to be pitied; he has a fixed idea of which, it appears, he cannot divest himself, do what he will—it is that of seeing the Jesuits every where; if he sleeps, he is assailed with images which frighten him—it is the Jesuits that fatigue his morbid imagination; if he opens his door or his windows, the first object which presents itself is a Jesuit; if he learns that some falsified Bibles, which he is pleased to call the word of God, although they are nothing more than the word of impostors,

if, we say, he learns that these Bibles have been burned, because those who might have read them would have been able to draw from thence the absurd doctrines of the Mormons, or of the Millerites, immediately he cries out, it is the Jesuits who have committed this sacrilegious act.

"This word—Jesuits—is to him a night-mare, (*cauchemar*), of which he cannot rid himself. Satan never dreaded the holy water as much as the *Herald* fears the Jesuits. Compose yourself, poor *Herald*, the Jesuits have had no part in the *auto da fé* which occurred at the Corbeau. Truly your knowledge of history does not weigh much, (*ne va pas bien loin*), since you misconstrue even that which occurs almost under your own eyes, and although we do not condemn those who have taken part in this proceeding, since they have burned only *profane* books which were their own, it is still proper to say that they are neither Jesuits, nor the bishop of Montreal."

The writer then speaks of those who seek to evangelize the Roman Catholic Canadians, and adds:—

"If their fanaticism continues, they will probably see, some time or other, a renewal of the *farce* which occurred in Ireland, fourteen or fifteen years since.

"An Irishman having heard his bishop, (Dr. Doyle, in the diocese of Kildare,) preach against these *falsified* Bibles, and forbid his hearers to keep them in their houses, thought that he could not better express his horror for this book which had been given him as the word of God, while it was *only the word of men*, than by ridding himself of it in the following manner:—after having heard the advice of his bishop, he rose early the next morning, took his spade, dug a hole in his field, and then took this heretical bible in his tongs, as he would the carcass of a cat, and proceeded to deposit it in this hole."

It was very properly felt by several Protestant ministers of Montreal, that this could not be allowed to pass in silence, and therefore having made a translation of these paragraphs which appears in *The Harbinger* they have given the following

#### CHALLENGE.

"The attentive reader of this passage will observe, that it contains an avowal substantially that copies of the word of God as received by Protestants, have been actually burned at the Corbeau, near Champlain, N. Y., a fact which has been very inconsiderately denied in some quarters, but which, now that it is thus attested by the organ of the Roman Catholic church in this city, must be palpable even to the incredulity of Bishop Hughes of New York.

"It will be noticed, also, that the versions of the Holy Scriptures in use among Protestants, are here officially denounced as 'falsified,' 'profane,' and 'the word of impostors.' Elsewhere in the same article they are spoken of as 'altered Bibles.' It is clear that the Roman Catholic laity are incapable of judging whether this statement is true, since they are forbidden by their priests, we believe, to read the Roman Catholic version as well as that received by Protestants, and it is no doubt intended that the foregoing statements should be considered as *ex cathedra*, and clothed with an authority which it would be criminal, if not impious, to doubt. But the editor of the *Mélanges* and his bishop may be presumed to know something of the respective merits of these versions, and charity would lead us to infer that these charges have been made in sincerity.

"The undersigned are anxious that the faith of the public 'should not stand in the wisdom of men, but in the power of God;' and if the conductors of the *Mélanges* sincerely believe that the English version of the Holy Scriptures in use among Protestants is 'falsified,' and 'profane,' and the 'word of impostors,' we the undersigned ministers of the Gospel residing in this city, offer to defend this translation made from the originals, and to prove its superiority to the Douay version made from

the Latin, and we publicly call upon these gentlemen to meet us in argument, or to retract a charge which cannot be sustained.

HENRY WILKES.

JOHN GIRDWOOD.

W. TAYLOR.

J. J. CARRUTHERS.

BENJ. DAVIES.

CALEB STRONG.

"*Montreal, March 6, 1843.*"

We shall look with great interest to the result of this challenge; if accepted, the discussion must do good; and if declined, it will betray a timidity that will be sure to charge the missionaries to exercise greater prudence for the time to come.

We are delighted to see our beloved brethren Messrs. Wilkes and Carruthers taking a prominent part in this manly course.

#### PROPOSED MANIFESTATION OF CHRISTIAN UNION.

It was our happiness, in a recent number,\* to announce the steps that had been taken towards a public recognition of that spiritual union which really exists amongst all evangelical Christians.

The meeting at the Centenary Hall, on the 20th of February, unanimously adopted the following resolution:—

"That it appears to this meeting, that in the present crisis of affairs in relation to the church of Christ, it is most expedient that some measures be immediately adopted for bringing together the ministers and members of different evangelical communions, with a view of making manifest to the world their agreement in the main and fundamental principles of our holy religion, and that the following brethren, the Reverend Dr. Alder, W. M. Bunting, T. Aldis, Dr. Cox, R. Ainslie, Dr. Leifchild, Dr. Harris, J. Cumming, J. Hamilton, R. Redpath, T. Archer, T. R. Barber, Dr. Campbell, and J. Sherman, be a committee to prepare a draft of resolutions to be submitted to a second meeting, similar to the present, which meeting the committee now appointed is empowered to summon, at such time and place, and consisting of such brethren as it may determine: the said draft of resolutions being intended for the adoption of a public meeting summoned for the express purpose of considering them, and to embody all the sentiments and views appropriate for a meeting assembled for the promotion of Christian union, and the defence of Christian truth, at the present most remarkable and critical juncture."

The committee who were thus appointed repeatedly met to frame the resolutions they were instructed to prepare; and then convened a second meeting of their ministerial brethren to approve the same.

At that meeting, the following requisition was adopted, which has met with the general approbation of ministers and members of all the leading evangelical denominations:—

#### CHRISTIAN UNION.

"The undersigned, fervently desiring the increase and manifestation of union among Christians, invite, with most respectful earnestness and affection, the attendance of all ministers and members of evangelical churches, favourable to the object, at a public meeting for promoting such union, to be held in the great room, Exeter Hall, on Thursday, June 1st, 1843.

"Admittance will be by tickets, which will be supplied to ministers for the platform, and to stated communicants in evangelical churches for the hall, on application, *by post, through their respective pastors, to the secretary.*

\* Vide Magazine for March, p. 229—231.

"To supply exact information of the character and design of the meeting, it has been determined to publish, as the ground on which this invitation is given, and on which it will be understood to be accepted, the resolutions that will be submitted for adoption.

"After much devout and careful consideration, the following resolutions are submitted as appropriate for the important and delightful meeting that is anticipated. They are submitted to the candid consideration of the servants of Christ, as presenting a common ground of truth and love, on which to assemble in fraternal union.

"The measure now proposed is not recommended as final, and including all that can be hoped or attempted in pursuit of that most desirable object, Christian union; but with humility, prayer, and love, undertaken as one step in a great and important proceeding, from which, if by Divine favour, successful, other efforts may arise.

"Except devotional exercises, with addresses in support of the resolutions, no other proceedings at the meeting are contemplated; nor will any one be considered as pledging himself to any ulterior measures, by attendance on this occasion.

"I. That this meeting is fully persuaded that real and essential unity exists among all the children of God, and that being united to Christ, they are, in principle and affection, united to each other by the Spirit of Christ.

"II. That this meeting is therefore convinced of the duty and practicability of rendering visible the union of all who hold the Head, Jesus Christ the Lord, notwithstanding the diversity of their opinions and practice with regard to minor points of faith and ritual observance; and that the state of theological controversy, missionary operations, and public sentiment at the present time, renders it peculiarly desirable to attempt the furtherance of such an union.

"III. That this meeting declares itself assembled on the ground of truths common to all evangelical churches of the Protestant Reformation from popery, and based on its first principle, the sufficiency and authority of the Holy Scriptures as the sole rule of Christian faith and practice, and the right of every man to judge for himself of the meaning and interpretation of that rule—and recognizes, as the bond of union, the great doctrines unanimously received by all evangelical Christians, viz.—the doctrine of the Holy Trinity; of the infinite love of the Father; of the perfect atonement of the Lord Jesus Christ; of the sanctifying grace of the Holy Spirit; of justification by faith alone; of the necessity of regeneration to a Christian life and character; and other truths in harmony, and in essential connexion with these. And the meeting believes the agreement in these fundamental truths among evangelical Christians, to be so unanimous in substance and spirit, as to lay a firm foundation for concord and union.

"IV. That this meeting utterly repudiates the sentiment that a true church, a true ministry, or a true Christian can be constituted, in the absence of spiritual qualifications, by the mere observance of any form, even though of Divine appointment. At the same time, it disclaims the least compromise of what is conscientiously regarded as truth or duty on any point of doctrine, discipline, or worship, by any individual bearing part in its proceedings.

"V. That this meeting deems it an imperative duty, for the defence of the truth,—for the strength of the churches,—for the spread of the Gospel, to seek Christian union,—not in ritual uniformity,—not in exact agreement of creed,—not in a universal incorporation of churches; but in the binding force of love to the truth in things great, and in the harmonizing power of forbearance in things subordinate. For this union would the present meeting bear witness before the world, and offer fervent prayer to Almighty God. For the promotion of this blessed fraternal oneness in Christ, it would appeal to all his disciples, on the ground of their Saviour's will



and prayer, that thus our holy religion may be honoured in the sight of the world, and the world be converted to our holy religion."

John Leifchild, D.D., Craven Chapel	H. Gwyther, M.A., Vicar of Yardly, Birmingham
F. A. Cox, D.D., LL.D., Hackney	James C. Burns, M.A., Scotch Church, London Wall
John Harris, D.D., Cheshunt College	Alexander McGlashan, M.A., Scotch Church
J. R. Barber, M.A., Vauxhall	W. Gray, Northampton
W. M. Bunting, London	W. Legge, Reading
John Aldis, Maze Pond	R. Vaughan, D.D., Kensington
Robert Ainalie, City Mission	Robert Roff, Cambridge
James Ferguson, M.A., Wapping	Thomas Jackson, Abney House
John Morison, D.D., Chelsea	Arthur Tidman, Barbican
A. F. Lacroix, from India	Thomas Aveling, Kingsland
Samuel Green, Walworth	J. Blackburn, Christian Instruction Society
John Scott, Stoke Newington	Edward Mannering, Holywell Mount
J. M. Soule, Battersea	Richard Reece, City Road Chapel
John Arundel, London Missionary Society	G. E. Farrar, Liverpool
John Wood, Walworth	John Broad, Hitchin
H. F. Burder, D.D., Hackney	William Gregory, Clifton
Baptist W. Noel, M.A. St. John's, Bedford Row	John T. Paterson, D.D., Sunderland
James Sherman, Surrey Chapel	George Redford, D.D., Worcester
John Cumming, M.A., Scotch Church, Covent Garden	W. H. Murch, D.D., Stepney College
J. Hamilton, M.A., Scotch Church, Regent Square	Richard Alliot, LL.D., York Road Chapel
J. Campbell, D.D., Tabernacle	Richard Fletcher, Manchester
J. H. Hinton, M.A., Devonshire Square	Francis Tucker, Manchester
J. Beecham, Centenary Hall	Richard Marks, A.M., Vicar of Great Missenden
J. Pye Smith, D.D., F.R.S., Homerton	B. Godwin, D.D., Oxford
Elijah Hoole, Centenary Hall	T. Raffles, D.D., Liverpool
William Stern Palmer, Hare Court	W. Campbell, Croydon
R. Alder, D.D., Centenary Hall	P. Lorimer, A.M., Scotch Church, Islington
Joseph Fowler, Harpur Street	Thomas Haynes, Bristol
Robert Redpath, A.M., Wells St. Chapel	J. E. Richards, Wandsworth
J. A. James, Birmingham	R. Waddy, York
Algernon Wells, Congregational Union	James Edwards, Nottingham
Thomas Archer, Oxendon Chapel	William Brock, Norwich
S. Martin, Westminster	Samuel Nicholson, Plymouth
Edward Steane, D.D., Camberwell	William Upton, St. Alban's
Robert Brewer, Coleford	J. McLean, Lambeth
Samuel Brown, Loughton	W. M. Thompson, M.A., Scotch Church, Woolwich

The Rev. James Sherman, of Surrey Chapel, who has kindly undertaken the office of provisional secretary, informs us that the committee exceedingly regret that it has not been found practicable to send this document to all the honoured brethren, who would have gladly signed it; and he also authorizes us, in their name, to invite the cooperation of all ministers and members of Christ's universal church, and entreat their prayers that the present movement may be sanctified by large effusions of the Holy Spirit, that the union of the church may be the forerunner of the world's conversion to God.

## FRENCH AGGRESSION ON THE ISLAND OF TAHITI.

IN our last number we announced the painful fact, that Admiral Du Petit Thouars, in the French frigate of war the "Reine Blanche," of sixty guns, had visited Papeete, and compelled the queen to ask the protection of France; and avowed our conviction that this proceeding was connected with a popish intrigue to ruin the Protestant missions in the islands of the Pacific Ocean.

On the 24th of April, Admiral Roussin, the French minister of marine, communicated to the Chamber of Deputies the fact, that the government had approved of the proceedings of Admiral Du Petit Thouars, and asked for a vote of credit for 5,257,000 francs, to defray the expense of the French establishments in the Pacific. From the speech of this minister, nothing like aggression on the missionaries could be expected; indeed, his language is expressive of approbation and favour. "For a long time," said he, "English missionaries have been established in the Society Islands, and to their efforts, which preceded those of our own missionaries, is owing the more advanced state of civilization in Tahiti. The good which they have done and may yet do, gives them a right to the protection of the French government. This they shall have in all its plenitude. On the other hand, we are happy to think that French influence will find in these foreign missionaries auxiliaries devoted to the cause of civilization, which it is their great object to defend." If this is not broad irony, it is very plausible, and we might hope sincere, could we believe that the French government are influenced in this enterprise simply by such considerations as the following. "Over an extent of more than four thousand leagues," said the minister of marine, "our ships of war found no harbour belonging to France, no point where they could revictual or repair. Another motive which rendered necessary an establishment on some one of the isles of this vast ocean is, that our whale fishery is principally carried on upon the coasts of the Polynesian Archipelago. The operations are tedious, and all the time they last, our ships remain exposed to the violence and exactions of the population of those islands. We shall afford to this branch of our mercantile marine our effectual protection, and put them in a position to invoke in these very seas the authority and power of the sovereignty of France. The advantages of our new establishments will be considerable, if a project which at this moment fixes the attention of all the maritime nations should be realized. It consists in opening through the rivers of Panama a road between Europe and the Pacific Ocean shorter than that of Cape Horn; when this grand result, which interests all the naval powers, shall have been attained, the Society Islands and the Marquesas, by being brought nearer to France, will take rank amongst the most important stations in the globe.

"The facility of this communication will necessarily give new activity to navigation in the Pacific Ocean, since the route to the Indian Ocean and to China will thus be shortened, and be rendered safer and more important to commercial interests. The elements of our active commerce already exist in the Pacific; but we must afford the means of developing it without restraint. The best means for effecting this object, is the most complete freedom of trade. Excepting for arms and the munitions of war, which the government will have the power to prohibit, free admission will be given to all kinds of importation. These isles, with the freedom of their ports, will become *entrepôts* where our ships may deposit their cargoes, to be conveyed, according to the demand, to the coasts of Mexico, of Chili, and Peru, where important openings already present themselves, and to these archipelagos also, which, under the combined influence of the mercantile nations, are rising in civilization. Our dominion, confined to the Marquesas, would have experienced an insufficiency of local resources, and difficulty in giving effect to many indispensable objects. The fertility of the

Society Islands, situated only at three days' sail, dispenses with all apprehension on that subject. *At Tahiti every tropical production is abundant, and the land cultivated by skilful hands will amply provide for the support of the Europeans connected with our two establishments.*"

The French people must be as thoughtless and as vain as their neighbours say they are, if they incur the expense of five millions of francs simply to secure these commercial advantages when the isthmus of Panama shall be cut through! It is a pity the worthy admiral did not tell the Chambers when that joint stock company of governments was formed, by which alone so desirable but herculean task can be achieved. As to the French whale fishery, its existence is but of yesterday, and its extent inconsiderable. There was nothing in the Marquesan group to make it attractive, but its proximity to the scene of our successful mission, and Tahiti itself is without a good harbour, and presents no facilities for commerce except the fertility and abundance, which the "skilful hands" of our missionaries and other British residents have produced. Had the French government wished a grand settlement in the Pacific, they might have found an adequate sphere for the zeal of Popish missionaries and French colonists in New Caledonia, New Hebrides, or New Guinea; islands in comparison with which, Tahiti is but a little garden, but that garden was, in the eyes of Rome, like Naboth's vineyard; and France condescends to act the part of Jezebel, and to wrest it from us. Nearly one thousand two hundred troops, infantry and artillery, are to be sent to these settlements, and French merchants, soldiers, and priests, are to import brandy, to practice vice, and teach superstition in a settlement which has been virtually English for nearly half a century. Now that the French government has openly approved the course taken by Du Petit Thouars, it is in vain to expect that our government could induce them by negotiation, or even by the threat of war, to recede from the enterprise. The interests of one party, and the propagandism of another, and the vanity of the whole nation, would be against it. We feel bitter regret to record that Lord Palmerston had the means in his hands before he left the Foreign office of stopping these aggressions, but failed to use them. The British residents at Tahiti, not the missionaries, sent him a memorial after the first attack of the French, claiming the protection of England, and had he then gravely remonstrated with the French government, they would not have allowed Du Petit Thouars to have repeated his aggressions. What is now to be done is to bring the moral power of the Protestant world to bear on France. Amongst the seventy-three millions of Protestants are to be found many of the most intelligent, philanthropic, and influential of the human race. Their eyes and their hearts will turn with deep interest to Tahiti, and should the liberty of worship or the right of discussion be there infringed, Mon. Guizot will be held responsible by all his fellow Protestants throughout Britain, Europe, and America. A public meeting was held in London of the Friends of Protestant Missions, on Wednesday, April 12th, when, amongst other resolutions, a memorial was voted to the Earl of Aberdeen, as minister of Foreign Affairs. On Thursday, April 27th, a deputation from that meeting, consisting of Charles Hindley, Esq., M.P., Hon. & Rev. Baptist Noel, the Rev. William Ellis, long resident at Tahiti, and the Rev. J. Blackburn, had a long and important interview on the question, when the following memorial was placed in his lordship's hands:—

"To the Right Honorable the Earl of Aberdeen, her Majesty's Secretary of State for Foreign Affairs.

*The Memorial of the Supporters and Friends of Protestant Missions assembled in Exeter Hall, on Wednesday the 12th of April, 1843.*

"Humbly sheweth,—

"That your Memorialists have been engaged for nearly fifty years, through the

medium of various Missionary Institutions, in extending the blessings of civilization, knowledge, and Christianity, among Pagan and other unenlightened nations.

"That, in addition to extended operations in India, Southern and Western Africa, the West Indies, and various parts of Europe and America, their benevolent exertions have been specially directed to the degraded and barbarous inhabitants of Polynesia; and Missions have been established in the Georgian and Society Islands, the Hervey Islands, the Austral Islands, the Navigators Islands, the Figree and Friendly Islands, and several islands of the New Hebridees. In most of these groups, Idolatry, with all its debasing and cruel rites, has been utterly abolished, and the arts and comforts of civilized life introduced: the native population generally have embraced Christianity; many thousands are approved members of Christian churches; the young are trained in useful and religious knowledge; the language of the natives has been reduced to a written form; the Holy Scriptures have been translated, and many thousand copies have been printed, in the different dialects of the people.

"That your Memorialists, gratified with these happy results of their Christian efforts, particularly in the Georgian and Society, Islands have received with feelings of the deepest sorrow and the strongest reprehension the intelligence of the unjust assumption of sovereignty by the French power in the island of Tahiti, and the establishment by force of the system of Popery in that Island.

"That, although your Memorialists utterly repudiate the principle of restriction and coercion towards other systems of religious belief for the purpose of upholding exclusively the interests of Protestantism, they cannot but regard the imposition of Popery by the arms of France on the christianised natives of Polynesia as a gross violation of religious liberty, and as evincing the spirit of proselytism rather than the power of Christian benevolence.

"That, against these acts of injustice and oppression, your Memorialists hereby record their decided and solemn protest, while they still indulge the hope that no motive will induce the Government of France to compromise its honour by confirming the unauthorized aggression of its admiral upon a defenceless people.

"That although the articles of the treaty provide for equal religious liberty, your Memorialists can entertain but slight hopes that it will be enjoyed by the Protestant Missionaries and their respective flocks, inasmuch as the native government will have no power to secure it, and the control of all foreigners will be exercised absolutely by the French.

"That, while your Memorialists duly appreciate the assurances of Her Majesty's Government, given in both Houses of Parliament, that proper protection shall be afforded to all British subjects in the exercise of their religious rights, they cannot but apprehend, from the avowed hostility of the principal French authorities established in the Island, and from the terms of the Proclamation first issued, that occasions for restriction or banishment will easily be found, while, from the remoteness of the Islands from Britain, the means of redress must be tardy and uncertain.

"That your Memorials, painfully apprehensive that the aggression on Tahiti will probably be followed by similar outrages on other Islands, most respectfully and earnestly entreat her Majesty's Government to employ, with the Government of France, all appropriate and pacific means for restoring to the Queen of Tahiti her just independence, for securing to the British Missionaries unrestricted liberty in discharging the duties of their office, and also for preserving the equal rights and religious freedom of other evangelized Islands in the South Pacific.

(Signed) "CHARLES HINDLEY, *Chairman.*"

We are happy to record that the Earl of Aberdeen professed himself deeply interested in our mission at Tahiti, and his intention to employ every practicable means for

the complete protection of the British residents there, and to prevent a Papist crusade against the Protestant missions in the Georgian, Friendly and Navigators Islands.

It appears to us most desirable, therefore, that the friends of Protestant Missions should, without delay, hold public meetings to encourage and strengthen the government in this purpose. Let respectful memorials be prepared, and, if possible, forwarded through members of parliament to the Foreign Office—and let it be seen throughout Europe and the world, that the Protestant churches of Britain are not insensible to the maintenance of Scriptural Protestantism wherever it is menaced. At the same time let us not forget to pray our Heavenly Father to enable the converts to Christ in Tahiti to continue steadfast "in the apostle's doctrine, and breaking of bread, and in prayer,"—and to grant that our missionary brethren in the Society Islands may be "as wise as serpents and as harmless as doves."

We should omit an important duty if we did not express the living gratitude that is felt by the members of the London Missionary Society to our Protestant brethren in France, Switzerland, and Germany for the for their fraternal sympathy and vigorous co-operation. The conductors of the *Semeur* and the *Archives* have fearlessly expressed their indignation at the conduct of their own government, which must go far to show the king of the French that it will not be advisable for him to turn Propagandist to please the priests.

#### AN ANGLICAN BISHOP DOING HOMAGE AT ROME.

A CORRESPONDENT of the *Tablet* newspaper informs the readers of that journal, (April 15, p. 232,) that the Protestant Bishop of Tuam (Honourable T. Plunket, D.D.,) has been at Rome, and "was presented to his holiness at his own request. He wore his apron, and knelt *three* times according to usage. The pope almost anticipated the ceremony, by rising in the most cordial manner; and shaking both his hands, told him, through his interpreter, that he was pleased to meet the son of Lord Plunket, and added, that he felt a lively and grateful recollection of the services rendered to the Catholics of Great Britain and Ireland, by the eloquence and reasoning powers of his illustrious father. The bishop retired greatly pleased, and begged the Rev. Rector of the English College to convey his thanks to his holiness on occasion of so complimentary a reception. This is the first instance on record of a Protestant bishop asking an interview in half canonicals of the Anglican denomination. May we hope that it will not be the last!"

#### OPPOSITION TO THE EDUCATIONAL CLAUSES OF THE FACTORY BILL.

CONTRARY to our expectations, we have another opportunity of referring to these insidious provisions before they are discussed in the committee of the House of Commons, and we must say the more we have considered how they would "work," if enacted by parliament, the more are we convinced that they are amongst the most subtle and slavish clauses that have been proposed to parliament since the Restoration. Let them pass, and parents and children, Dissenters and Roman Catholics, parishes and proprietors, would soon learn the blessedness of being placed under the ecclesiastical yoke of the church of England.

But thanks to God, a free press and free discussion have roused the nation from the Scilly to the Shetland Isles, and Methodists, Dissenters, and Catholics—aye and not a few Churchmen too, are labouring by every constitutional means to secure the rejection of this hateful measure.

If any reader yet wants information on the question, we recommend to his immediate attention the valuable Tracts of Messrs. Dunn, Hare, Hinton, Thorn, and Dr. Cox, on the subject. If any church or school has not yet petitioned, we beg them to forward one to their representatives in parliament without delay. Let the government be made to understand that there is a body in these realms that will not bring their neck under the yoke of the clergy, nor submit to them as the only lawful instructors of the British people.

And if any should be still apathetic on the question, let us warn them that, should this bill pass as it is, they will not only have to support the schools that are projected, but to bear the expense of existing church-schools, now sustained by the subscriptions of their friends, being put on the poor-rates; while those funds may be employed for the purposes of bribing children to leave the schools of dissenters, and to attend at the church-schools. If any slumber we would rouse them by the assurance that it is indeed "high time to awake out of sleep."

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#### RECENT DEATHS.

**DEATH OF H.R.H. THE DUKE OF SUSSEX.**—We deeply regret the loss which our Queen and country have sustained in the death of His Royal Highness Augustus Frederick, Duke of Sussex, Earl of Inverness, &c., &c. This mournful event occurred at Kensington Palace, on Friday, April 21st, in the 71st year of his age.

As a prince devotedly attached to the cause of civil and religious liberty we owe his memory a debt of gratitude which we cannot hope to pay. Some of our correspondents, who were honoured with the friendship of H.R.H., may perhaps be disposed to supply us with *memorabilia* of the only British prince that has dared, "through evil report and good report," to profess the principles and vindicate the rights of Nonconformists. We shall gladly record a memorial of his patriotic and high-minded efforts.

It is an occasion of national gratitude that this mournful event, which Her Majesty the Queen was likely to feel with an emotion not common in courts, has not been permitted to affect her health, but that Her Majesty was safely delivered of a prince at Buckingham Palace, on Tuesday morning, April 25th, at four o'clock.

The Archbishop of Canterbury has issued a form of thanksgiving to be used in the Church of England. Those dissenting ministers who have not failed to pray for her majesty in the prospect of her trouble will, we are sure, thankfully join in praise that that trouble has so safely passed away.

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On the 3rd of March, after a very short illness, and in the midst of his days and his usefulness, the Rev. JOHN WEST, Pastor of the Congregational Church at Bethnal Green, Middlesex. He was educated for the Christian ministry in the Hackney Theological Seminary, which he left in 1819, and was settled at Barking, in Essex, where he continued to labour till 1836, when he was invited to undertake the pastorate of the church and congregation at Bethnal Green, for many years under the care of the venerable and Rev. John Kello. It is our painful duty to add, that he has left not only a widow and eight children, but an aged father, more than fourscore years old, who were all dependent upon him for support, in circumstances of the greatest destitution. It is due to the memory of our deceased brother to state, that their calamitous position is not in any way the result of improvidence on his part, the insurance offices having refused to grant him a policy because he had twice suffered from hemorrhage of the lungs in the early part of his ministry. A subscription is, there-

fore, opened on behalf of this lamentably destitute family, and any remittance made on their behalf to Messrs. Hankey & Co., Bankers, London, will, we conceive, be most worthily bestowed. We may add, that subscribers to the Orphan Working School, City Road, may serve the family by voting at the autumnal election for their youngest daughter, Julia, who is a candidate for admission into that excellent institution.

The Rev. THOMAS JACKSON, of Stockwell, Surrey, departed this life after an illness of about two hours, on Saturday night, March 17th, 1843. He had made his usual preparations for the services of the approaching Lord's-day, but feeling slightly indisposed with a cold, retired to rest between eight and nine o'clock. After some sleep he awoke in great pain about the region of the heart, and soon after midnight he died, to commence, we trust, an eternal Sabbath-keeping with the blessed. He was ordained at Stockwell February 16th, 1801, and had, therefore, been minister there forty-two years. During the greater part of his public life he was closely associated with the Rev. R. Hill and the Calvinistic Methodist body, but as years advanced he inclined more decidedly to the principles of the Independents, and in 1837 was received as a member of the Congregational Board. He was a zealous friend and advocate of the London Missionary Society, and was one of its directors from an early period of its history. This sudden removal produced a deep impression in the neighbourhood, and the greatest marks of respect for his memory were shown in the parish and neighbourhood by persons of all denominations.

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#### ANSWERS TO CORRESPONDENTS.

Favours have been received from the Rev. Drs. Hoppus—Alliott.—Mattheson.

Rev. Messrs. J. Jennings—R. Hunter—Thomas Milner—J. Richards—James Sherman—Edward Price—George Taylor—Joseph Morrison—John Burder—H. J. Harris—Thomas James—Mark Wilks—R. Slade—R. Chamberlain—Kerr Johnston—T. G. Potter—A. Wells.

W. Stroud, Esq., M.D.—Sir J. B. Williams, LL.D.

Messrs. J. C. Medcalf—George Offer—John Rogers—E. Sanderson—John Brown. R. A. V.